

The **CHRISTIAN CENTURY**



A Journal of Religion

The Social Leadership of the Church

By Shailer Mathews

**What Shall We Do With
Sectarianism?**

Is Preaching Futile?

The Presbyterian Assembly

The Future of the Interchurch

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EDITORIAL

A Prayer After Reading a Portion of the Scripture

GRACIOUS GOD, our Maker, we thank Thee that Thou dost utter Thyself, that Thou art no dumb and distant deity self-enwrapped and incommunicable, but that Thou seekest companionship with us men, humble and unworthy though we be. Thou didst make us in Thine own image. It is with conscious greatening of our inner dignity that we read Thy messages to us. What must man be that Thou are mindful of him and the son of man that Thou, the great God, visitest him! We linger over these words of Holy Writ. Its music fills our souls. How familiar are its lines, and yet how strange! What comfort has it brought to aching and baffled hearts, what courage to the faint, what light to those who stood in dark places.

For Thy mighty Book we thank Thee. We come back to it as to a spring of living water. We take it with us as a lamp to guide our feet. We yield to it as a monitor of wisdom in the depths of life where all human resources fail. For all the holy memories that nestle in its leaves, for the sweet voices whose echoes linger in its words we praise Thee and give thanks: When we are weary it speaks to us of our rest in Thee. When we sin it heals even while it rebukes. When we bury in the grave the loves that are most dear it pushes ajar a gate beyond which lost things shall be surely found.

Help us, O Lord, to yield ourselves to the practice of the faith and goodness we learn in Thy word. May our lives show that we have seen its visions, that we have caught its inspiration, that its spirit has been inwrought into our character. And may we heed all Thy voices—those that speak to us in the daily events of our lives, in the songs and cries of nature, in the affection of our friends and dear ones, and in the inner promptings of

our own souls warning us against our evil impulses and pointing us to Thee. Above all teach us to interpret all these words in the terms of Him in whose flesh Thy word dwelt incarnate. Amen.

Presbyterians Again Take Lead in Organic Unity

THE Presbyterian church has demonstrated that its call of two years ago asking all the Christian bodies of America to join together to effect a workable and satisfying form of organic union was made in good faith. By the virtually unanimous vote of the General Assembly at Philadelphia last week the Plan of Union adopted by the Council on Organic Unity last February was approved and the first steps to commit to the presbyteries for definitive action were authorized. This submission of the question to the presbyteries will be made when five other communions take action similar to that taken by the Presbyterians. The Congregationalist and Disciples fellowships may be counted upon to match the positive action taken at Philadelphia last week when their next national gatherings are held. In the case of the Disciples that will be next fall. In the case of the Congregationalists it will be in the autumn of 1921. It is reassuring that the Presbyterian Assembly which took unfavorable action on the Interchurch World Movement should give such decisive approval to a far more radical and real form of Christian unity than even the most sanguine interpreters of the Interchurch would claim for it. Indeed the chief criticism of the Interchurch is that it has not represented Christian unity but sectarianism. The action of the Presbyterian Assembly in declining to go forward with the present Interchurch enterprise cannot be construed as reaction against united forms of Christian work, when on the very next day the body takes the most pronounced

stand for radical Christian unity that has been taken by a Christian denomination since denominations began to be. The fears that the threatened breakdown of the Interchurch World Movement will mean a relapse of the Christian forces into the old competitive sectarian ways will be appreciably lessened by this action.

Methodists Fail to Act on Organic Union Overture

THE General Conference of the Methodist Episcopal church held in Des Moines, whose sessions filled the entire month of May, was a forward-looking body in most respects. It passed a strong resolution against war, it took steps to unify the two Methodisms, but in one respect it has signally disappointed friends of Christian progress. It took no action on the overtures made by the Presbyterian denomination looked to the unity of the evangelical churches. It is four years until another General Conference. In the meantime, the ardent denominationalist will hope that Presbyterians and other advocates will weary in their Christian union propaganda and betake themselves to other interests. One sees in this failure of the Methodists to show an interest in Christian unity one of the results of the acquisition of big money by a denomination. With a full treasury, a religious body imagines it will be able to buy its way into religious success. It does not realize that sectarianism is the great obstacle which, in present day society, stands in the way of faith. The Methodists will take their hundred millions of dollars and hire preachers and missionaries and secretaries who will vainly try to batter down the walls of opposition to the church which exists by virtue of sectarianism. Some day the church will have better statesmanship than it now has. It is neither by might nor by power but by my spirit, saith the Lord.

The Friendly Citizen

WAS the friendly citizen unfriendly? Or is he so friendly that he has definite church loyalties? We are still a little puzzled as to the interpretation of the result of the Interchurch canvass of this group. It has been the theory that the half of our population which is outside of the church would contribute to a non-sectarian treasury. This expectation has seemingly proved fallacious after the big success of the war drive when Catholics, Protestants and Jews united and gave together in behalf of the soldier. There are many communities where the denominational canvassers stretched a point and got the friendly citizen to write himself down on a white card in behalf of the church his wife belongs to or the church of which his mother was a member. Thus denominational zeal helped to reduce the amount of the undesigned money. The big reason for the failure of the friendly citizens' drive was, however, the lack of a compelling motive. Mr. Friendly Citizen is a good business man. He looks into benevolences with a certain amount of skepticism and only gives money after careful investigation. In this he is different from

many of the saints. He found that his money was going to pay the overhead expenses of the Interchurch, its publicity program, its traveling expenses and its rents. If the denominations had frankly assumed this organizational expense and had gone to the friendly citizen for money for our hospitals, our orphanages and our old peoples' homes, he would have understood the case better and his contributions would have been much larger.

Children's Day—An Opportunity

TWICE a year the parents of the Sunday School are sure to come to church—at Christmas and at the Children's Day exercise. At other times thousands of parents know nothing of what is going on in the church school where their children are being educated. The program given by the children themselves is the big thing. But it is a time in which the church school should be setting forth its ideals and seeking that cooperation without which no school of religious education can do its right work. As the summer days come, more and more children are withdrawn from religious instruction for picnics and automobile trips. If the parents of the community had the right view of religious education, they would have the same concern about keeping up regularity and punctuality in the habits of their children in the church school as in the day school.

The Bishop of the Ozarks

HERE and there a man stands out unique for the quality of his service in things that are humble and unobtrusive but which count mightily for the Kingdom of God. Such a man is Rev. J. H. Jones, the "Bishop of the Ozarks" for the Disciples of Christ. He has just completed ten years of energetic and efficient service. The Missouri Ozarks have not yet been discovered by the missionary societies. Millions of dollars have been and are being expended in the Appalachians both with good cause and to profitable ends. Magazine articles have been written about them and books galore, covering every human interest from romance and the feud to the unmined wealth within their hills and the modern industrial institute which is turning their provincial sons and daughters into broad-minded citizens of the republic. The Ozark Mountains may not be as tall as some in the Appalachians, but they bring together all the social conditions of provincialism, ignorance, backwardness and unsocial living that obtain in the mountains of Tennessee and Kentucky, and the dwellers there are of the same original unadulterated American stock. In his ten years of service Mr. Jones has travelled literally thousands of miles through these mountains over such roads or excuses for roads as they possess, visiting churches a full day's journey from the railroad, mingling with the simple but hospitable people, and offering them a leadership they both appreciate and follow. He has founded twenty new congregations in the newer and more rapidly developing centers, organized the churches of his communion in

every one of the counties, multiplied the number of missionary churches by two and one-half and given an average of two hundred special addresses per year on missions, Sunday School and church efficiency. Like a good District Superintendent he has subtracted every dead church from the roll, pruned the registers and reduced the statistics to the basis of actual fact. It is quite possible that after having seen 8000 persons added to the churches of his district in this decade, he will some day read from the reports of some statistician that the Disciples of the Ozarks have sustained a net loss of perhaps a score of churches and several hundred members in the last ten years, i. e., they have lost a lot of things they never had.

Uncle Sam is Guilty as an Unjust Employer

UNCLE SAM was one of the leaders among employers in establishing the eight-hour-day and in demanding that his employees keep their brains free from alcohol. But under the present Post Office management Uncle Sam stands at the bar of his own conscience convicted of not only bad administration but of niggardly and cruel treatment of his employees. While the cost of living has doubled, the postal clerks and letter carriers have received only slight increases, their pay running now from \$1200 to \$1650 per year, with fifteen days vacation, and no pay when they are absent on account of sickness. These men are not allowed to strike, but they have been quitting in large numbers. In one year in New York City alone 12,000 temporary employees were required. The Bureau of Labor Statistics reported one year ago that no government employee in the larger cities could support his family on less than \$2,252 per year. This allowed the wife a new suit every other year, with an extra year added for the new coat, and there was nothing for furniture, reading, or a possible funeral, and the family must live in a house in which rent, fuel and light together would not cost more than \$35 per month. A joint Congressional Committee has been "investigating" the situation for fourteen months. Any responsible postal clerk's housewife could have told them enough in fourteen minutes.

The President Petitioned to Grant Amnesty to Conscientious Objectors

A DEPUTATION of prominent citizens headed by Mrs. Champ Clark and with Basil M. Manly for spokesman visited the White House on April 19 with a memorial to the President asking him to proclaim "amnesty to the imprisoned men and women who did not oppose this nation at war by force and arms or by overt act, but who expressed only by written or spoken word opinions which would have been deemed harmless during ordinary times and judged dangerous to the public safety only while this nation was opposed by powerful enemy peoples, or who refused because of conscience to obey the commands of military authorities." They reminded the President that Washington, Adams, Madison, Lincoln,

Johnson and Grant had extended pardon to those guilty of much grosser crimes against the Government and cited especially those proclamations issued after the Civil War which "established sound precedent through acts of grace which relieved those on whom they were bestowed from the punishment which the law inflicts for political offenders." They reminded him of his undisputed authority and also that we alone among the nations at war still hold such men and women as these in jail, "while the public danger that prompted the imposition of penalties upon such offenders is long passed." Their memorial closed with these words: "In presenting this petition, moreover, we are further assured by the temper of your utterances as Chief Executive, especially your declaration upon our entry into the late war that we are pledged to conduct our operations as belligerents without passion and ourselves to observe with proud punctilio the principles of right and of fair play we profess to be fighting for. In regard to the policy of severity which may still be advocated in certain quarters, we conclude by citing the words of M. Clemenceau in his speech before the French Chamber of Deputies on May 16, 1875, urging amnesty for those who participated in the commune of 1871. M. Clemenceau said: 'The necessity of punishment ceases with its utility. . . . It is not the amount of punishment that serves a state. If we (who govern) are wise and able, we shall know when we have punished enough; if we are not, we shall never consider that we have punished enough. . . . It is not only by repression that subversive elements are brought to reason. The development of *social justice* will be more potent against the malcontent than the most pitiless punishment.' It is for these reasons that we respectfully urge the act of amnesty and of mercy that lies within your power."

What is a Creed Good For?

A CHALLENGING sentence is that of Owen Lovejoy in his address before the National Conference of Social Workers recently at New Orleans. He said: "Conventional creeds seem to find little place in the mental equipment of most of us, and people who appear to be rendering the highest kind of social service are often accused of being irreligious. Perhaps this is because such people regard a creed as a goal to be approached as life grows, rather than a mental hitching-post." Many churchmen have felt that the creeds of the church have been just that—mental hitching posts. One cannot talk Christian union without having the Nicene Creed thrust into one's face as an essential condition of union. We are solemnly told that the so-called Apostle's Creed is an absolutely indispensable condition of a church. Yet the apostolic church got on very well without either one of these creeds. There is just one creed in the history of Christendom which has not been a hitching post, and that is faith in the personal Christ. Faith in a doctrine of Christ ties us down to an intellectual formulation made by some group of theologians, but faith in Christ fulfills Owen Lovejoy's suggestion of a creed which is the goal

of all life's endeavors. The Christian church may present to the social workers its faith in the living Christ in the assurance that it is already shared by most of them.

The Church College and Academic Freedom

AN unusually large number of resignations among the teachers of the church colleges may be looked for this spring. Part of this will be due to economic pressure, but by no means all of it. The professors have a grievance. In many of these schools there is a name for academic freedom but little of the substance. There is now a reasonable freedom in the teaching of science. Probably no college which ranks as standardized makes a teacher of science sign a scientific creed in advance to the effect that he does not believe in evolution, or anything like that. History and even philosophy may be taught without the professor wearing blinders. It is the theological attitude of the college boards that is the rock of offense. One college forbids its liberal arts professor to mention religious subjects lest orthodoxy be polluted. Some of these schools make their professors sign a religious creed. Men with an educational and scientific conscience who have taken the vow to defend the truth will not stand academic oppression.

Alarming Religious Illiteracy

DURING the war we were greatly disturbed to find that the draft had drawn into the military camps thousands of young men who could not read or write in any language. This was justly regarded as a national disgrace, to be remedied as soon as peace was declared. We find, however, that we have in this country 27,000,000 children who are religiously illiterate. They do not attend the church school and it is a fair presumption that they do not receive religious training anywhere else. They are being raised up as moral and spiritual morons from among whom our anti-social institutions will recruit their constituency and leadership. The educational plans of the church must be big enough to make a great reduction in this vast company of religious illiterates.

Union Schools of Religion at State Universities

THE Methodist denomination has laid the foundation of what will be a million dollar plant for its 1,800 students at the University of Illinois. The Disciples have made encouraging progress in raising a fund of \$800,000 for a similar enterprise. One may safely guess that the Presbyterians will not lag far behind. Congregationalists and Baptists are developing a program. The Christian work in state universities will soon develop a keen sectarian rivalry. The presidents of these schools welcome religious teaching but abominate sectarianism. The action of the Disciples school at the University of Missouri in inviting other denominations to join them in a union college is commendable. Already two denominations have accepted the invitation. The Religious Education Association

approves this form of enterprise. Before we go too far in the wasting of millions in futile competition the church boards of education should organize a committee on strategy and develop plans which will win the support of university presidents, the student bodies and the general public. It is not yet too late to do the modern and the Christian thing.

The Difficulty of Knowing What Time It Is

IN former days before the development of the railroad systems, each locality had its own time, coming as near as it could to guessing what "sun time" was at that particular point. Then the need of some sort of zoning plan to facilitate railroad travel brought into existence the five districts known as eastern, central, mountain, Pacific and Alaskan, differing from one another by an hour. But the coming of the war with its demand for greater daylight industry brought on the custom of advancing the local time in many communities by an hour during the summer months. The sentiments in different parts of the country have, however, made this a very complicated and vexatious method. Time is likely to change in quite an unaccountable manner as one goes east or west along the railway thoroughfares. The commission charged with adjustment of these varying demands has had a most difficult time, and there is sure to be constant confusion in the mind of the traveling public as long as so illogical and inconsistent a plan prevails. Long since the marine interests of all the nations worked out a universal time, based on the Greenwich meridian, which is applicable everywhere, and if used on land would do away with the endless confusion of the present unscientific system. Ultimately we shall come to universal time. Why not now?

Another Great Step in the Attainment of Chicago's Plan

A FEW days ago there was opened to traffic in this city the new bridge across the Chicago River, connecting the north and south sides of the river with a thoroughfare which is wide, direct and beautiful. The Chicago Plan Commission has labored long and effectively at the great project which is slowly attaining completion. Twelfth Street, now known as Roosevelt Road, has been widened throughout its length. Michigan Boulevard has been opened through to the river and connected with the Lake Shore Drive on the north side by this new link. It is proving a very great blessing in the relief of congested traffic coming in from Sheridan Road. At certain times in the past it has seemed unlikely that so large a plan could be completed in this generation. But the persistence of the Plan Commission has overcome all the obstacles of official inertia and selfish interests, and the new section of the imposing ideal has taken form. The next step will be the development of the lake shore driveway along the south flank of the city, affording relief to the heavy congestion now suffered in approaching the Loop from the south. The bonds for that extension of the Plan were voted last year.

The Presbyterian General Assembly

(Editorial Correspondence)

THE One Hundred and Thirty-Second General Assembly of the Presbyterian Church in the U. S. A. was held in Philadelphia during the last ten days in May. It was appropriate that it should be held in the city which more than any other is the official headquarters of the denomination, for it was the fiftieth anniversary of the reunion of the divided sections of the church. In November, 1869, the General Assemblies of the two sections of the denomination, Old School and New School, met in Pittsburgh and took final action on the measures that consummated the uniting of the long-separated groups. In May, 1870, in the First Presbyterian Church of Philadelphia the two assembled, and walking to their places two by two the commissioners sang with enthusiasm, "The year of jubilee is come. Return ye ransomed sinners home."

It was a fine, impressive, dignified and yet thoroughly democratic body that met within stone's throw of the Witherspoon building, where the denominational offices are located. The meetings were held in the Academy of Music, where the Assembly was the guest of the Second church. For a time this spacious building was converted into a busy workshop, whose lobbies were lively with demonstration and exhibition booths, and whose side rooms were constantly employed for committee conferences. The proceedings showed the painstaking preparation made for the expeditious transaction of the very heavy volume of business necessary to a great religious body at the one period when its highest judicatory meets.

It was a forward-looking, progressive Assembly. Some of the conservatives in the denomination hoped to capture this convocation, and elect a moderator of their type. But the movement was promptly brushed aside, and Dr. Palmer, pastor of the leading Presbyterian church in Columbus, O., was chosen to succeed Dr. John Willis Baer, the retiring moderator. The men of the conservative order did not give up their efforts to control matters, but beyond platform demonstrations from time to time they were of little moment. The Assembly showed an admirable disposition to listen patiently and even appreciatively to even the most flamboyant efforts, and then to proceed quietly with its work. The men who really had the ear of the gathering and shaped its policies were of the progressive sort.

The Presbyterians are in the mood for union of the Christian forces, if the temper of this gathering was significant. They received the Welsh Presbyterian church into complete incorporating fellowship. They all but consummated union with the Reformed church in the United States, and the completion of the process will not longer be delayed. The union of the Presbyterian churches North and South is so far along that only the natural conservatism of the southern Presbyterians delays it. The proposal of the ad interim committee of the American Council on Organic Union for membership in the con-

templated United Churches of Christ in America was approved by the adoption of the recommendation of the special committee, which reported in these strong words: "Your committee heartily recommends to the General Assembly the adoption of this Plan of Union, and that an overture be sent down to the presbyteries authorizing the General Assembly to associate our church with this visible body."

Thus the Presbyterian church is the first of the denominations to take action upon this very significant proposal, and it is impressive that its response should be favorable. In a very pregnant sentence in the report on the New Era Movement the declaration was made that, "Our church is committed to the principle of organic union, and therefore to all wise schemes of federation as steps toward the ultimate goal." In the same spirit the work of the Federal Council of Churches of Christ in America was commended, and the continued participation of the Presbyterian church in the activities of the organization was assured.

In the case of the Interchurch World Movement the action of the Assembly was very different. While no less sympathetic than hitherto with the work outlined by that organization, many of its features led to caustic criticism, and it was found necessary to review carefully the entire area of the denomination's relation to it. At the end of the Assembly year the New Era Movement which was the Presbyterian organ for cooperation with the Interchurch, found itself very heavily in debt. While the income of the various boards was not diminished, it had fallen so far short of hopes and expectations that it caused grave disappointment. For this reason features of the Interchurch that had been taken on faith in the enterprise itself, and in confidence in certain of its leaders, came up for sharp discussion.

From the first there has been opposition to the Movement on the part of one section of the denomination. The premillenarian sentiment of course was hostile on the usual ground that all redemptive effort is futile, and that only the early return of the Lord can bring relief to this present evil world. This group has little influence, is a diminishing quantity and its opposition was easily brushed aside. Even at present, when the Interchurch is in trouble, this phase of opposition is increasingly negligible. But there were pertinent questions regarding management, expenditure, duplication of existing agencies and activities, and personnel. The entire matter was given into the hands of the Executive Commission, which on Tuesday of the last week reported in favor of discontinuing all relations with the Interchurch, paying the indebtedness of the Presbyterian church resulting from the underwriting of a million dollars, and calling a conference of the leading religious bodies to determine whether the results of the work thus far accomplished by the Interchurch ought not to be taken in hand by some other existing interdenominational agency, like the Federal Council, or some instrumentality to be created.

The radicals in the Assembly were favorable to this plan. In a very notable address, however, Dr. Robert E. Speer pleaded for a more constructive action, and the report was recommitted. On Thursday the matter was pre-

sented in two forms for final decision. One practically reaffirmed the former pronouncement, while the second, proposing similar complete withdrawal from the Interchurch as now planned and operated, agreed to continue for one year relations with a reconstituted Interchurch Movement, on condition that not more than one hundred thousand dollars should be the Presbyterian share, that not more than one million dollars should constitute the entire budget of the Movement for the year, and that all responsibility of the Assembly should cease with the allotted sum. This second plan prevailed, and in the agitated atmosphere of the Assembly the friends of the Interchurch World Movement felt that they had gained all that could be hoped for.

Easily the most picturesque figure in the Assembly was Mr. William Jennings Bryan. He walked in on Wednesday morning at the psychological moment when the national airs were being sung in honor of the Canadian visiting delegation. The Assembly almost forgot to sing in its enthusiasm over the Presbyterian elder from Lincoln. He came to the front of the platform and remarked that he had nothing on hand that would interfere with his talking whenever the gathering wished him to. The delegates in response assured him that they had nothing on the docket that would interfere with their hearing him whenever he wished to speak. As a result he spoke three times that day, and a perfectly fine time was had by everybody. He discussed the Treaty of Peace, the single standard of morality, the prohibition enforcement law, the place of women in the church, the proposal to have pastors-at-large, and a variety of other topics. At ten o'clock that night after the program of the evening had been finished, somebody called for Bryan, and he talked for an hour and a half to the huge audience that waited for the last word.

Perhaps the most dramatic incident of the Assembly was the brief appearance on Thursday of Dr. William Henry Roberts, for forty years the Stated Clerk of the body. He has been very ill of late, and it was generally expected that he would ask to be relieved of his varied and exacting duties. Day by day inquiries were made from the floor as to his condition, and reports came from his sick-room. For the past score of years he has been in a peculiar sense the master of this most democratic organization. Times without number he has imposed his will upon the most reluctant of his colleagues by his sheer mastery of ecclesiastical method and his consummate knowledge of the history and law of the denomination. In spite of all the autocracy of his procedure, and perhaps in a measure because of it, he is held in immense respect and affection by the denomination. When, therefore, he was brought into the Assembly in a wheel-chair and taken to the front of the platform, the entire body stood and cheered. It was the general belief that he would lay down the office he had so long held, and turn over to other hands his responsible duties. To the astonishment of everyone, however, he requested that a committee be chosen to assist him in his work, and in the emotion created by the entire episode there was nothing for the Assembly to do but to accede to his request. Thus in the most adroit and

compelling way this old man reached out his almost helpless hand to take renewed hold upon the responsibilities he has so long held, and which he will now probably hold as long as he lives. It was remarked by more than one that night that once again as so often in the past this masterful old man had put the Assembly in a pocket, and achieved his purpose in spite of everybody.

The program of social service outlined by Dr. McDowell, the ex-miner secretary of the home mission board, was progressive and convincing. It was proposed that women may be ordained as elders, though their admission to the ministry was decided adversely. The educational plans of the denomination are generous and sound. On the program of the educational session were Vice-President Marshall, and Chancellor Findlay of the University of New York. The next meeting of the General Assembly will be held at Winona Lake, Ind.

The Boy, the Farm, and the Nation

WHATEVER else may ail our country at the present moment, under-production of food-stuffs is certainly one of the causes of our industrial and financial difficulties. So long as there is under-production there will be high prices and profiteering, at least until the millennium dawns, and

Berries, whortle, ras, and straw,
Grow bigger downward through the box.

Agricultural experts tell us that at the present rate of decrease the United States in three years will be obliged to depend upon imports for the staples to a measurable extent. We do not need to be economists to know that this would mean disaster.

This decrease of production has come through many causes, but the most active has been the scarcity of farm labor. One has but to drive through the open country to see one vacant farm-house after another, while the newspapers of near-by cities are filled with articles upon the insufficient housing. From the country round about industrial centers trolley cars and trucks carry their loads of toilers every morning from untilled farms to shops and factories where the hours are short and the wages high.

The boys will not stay on the farm, we are told. The cry is not a new one. A generation ago, when the exodus was individual rather than general, an effort was made to halt it by means of a sentimental appeal. The songs used for farm propaganda in that day would scarcely be convincing to a live boy of the present time. One ran thus:

Stay at home, Tommy, don't go!
There's corn and potatoes to hoe,
So stay at home, Tommy, don't go!

As if Tommy were not already painfully aware of the corn and potatoes! Another was,

Stay on the farm a while longer,
Though profits come in rather slow;
Remember there's nothing to risk, boys,
Don't be in a hurry to go!

As if a farm were not among the riskiest of all business propositions, a fact, by the way, which is a large part of its lure to the born farmer—the man who has a real genius for his job.

There is more need than ever before that boys should stay on the farm or go to the farm, but the comparatively low wages, the long hours of work, the lack of recreation and companionship, seem to the adventurous young man an inadequate exchange for the years of his youth. Economic specialists must deal with the financial side of the question, but the social side demands attention from the two agencies which together might deal with it satisfactorily—the church and the school. The country teacher and the country preacher are often poorly prepared and always poorly paid. This is inevitable as long as they must depend for a living upon the fields to which they give their service. Yet they are brought face to face with the opportunity to make country life over—to provide the recreation and the mental and moral inspiration which shall make farm conditions not only more endurable but desirable. Here is one of the great calls of our time—to furnish country schools and churches with leaders especially trained for their task and properly supported.

Something Different

A Parable of Safed the Sage

I walked in the Garden, I and the daughter of the daughter of Keturah. And the Garden was bright with the colors of the Spring, like Eden in the day when God made man. And if there were any Snakes there, I and the daughter of the daughter of Keturah beheld them not.

And the little damsel plucked a Flower, and she said, Grandpa, stoop down.

And I stooped down. And she placed the Flower in the Buttonhole of my Coat.

And she said, That is because I love you.

And we went into the house, and Keturah greeted us, and I would have passed into mine own part of the house. But the daughter of the daughter of Keturah constrained me. And she said, Grandma, don't you see the difference?

And Keturah said, I see that thy Grandsire hath a flower which he had not when he went out into the Garden.

And the little maiden said, I put it there.

And she knew in her heart that she had wrought a good deed, and that she had brightened the day.

And I looked at the Flower, and I said, I also see the Difference. A man with a flower in his Button-hole hath something to live up to. The dear Lord Christ said unto his disciples, Consider the Lilies; and the lilies were not the only flowers that he loved. And who knoweth that He desired his disciples to consider them only when they were in the Field, and not when they were in the Button-hole? Even the king is served by the Field, and the Field is for the Button-hole and for the residue of human need.

Now I considered the Flower which the little girl had given me, and I meditated on the words which she had

spoken unto Keturah. And I tried to be particularly good unto Keturah that day, and I asked of her, saying, Dost thou not see the Difference?

And I sought out an high place where I could speak unto the sons of men, and I said unto them,

Oh, ye men, yea, and ye women also. Hearken unto me, and consider the Difference. If thou shalt place in thy Button-hole one Flower, and wear it until it fadeth, thou shalt by so much brighten the day for many people before the blossom falleth. And if thou shalt do for thy fellow-man one kind deed that sendeth him away with a little joy in his heart, thou shalt brighten for him many days, even so many as those in which he remembereth thy kindness. In time when men are depressed by the High Cost of Living and the Difficulties of the Freight Situation and the Fear of Panic; and in times when Pestilence walketh abroad, and every man talketh to his neighbor about the Flu or some other Disease of men's bodies or minds, wear thou a Flower in thy Button-hole, and a Smile on thy Face and a Song in thy Heart. So shall no evil befall thee, nor any plague come nigh thy dwelling, and thou shalt be one of God's messengers unto others. For men will notice the Difference.

And if so be that the Flower is placed there by any little maiden like unto the daughter of the daughter of Keturah, then shalt thou also notice a Difference. For she maketh a Very Important Difference.

Poems for the Times

By Thomas Curtis Clark

The Church Resolves!

WHEREAS, the race of men is torn unto death by the poisoned shrapnel of war; and whereas, half the people of earth are starving because of the too fat paunch of Christian America, the world's Big Business Man; and whereas, the fires of revolution threaten a new world conflagration even before the flames of war have lost their terror; and whereas, nation sets itself against nation with a hatred that puts to shame the petty strifes of the Dark Ages:

The church, duly assembled in a gold-decorated room of the Hotel de New York, "hereby resolves"—
And the Revolution goes merrily on!

Out of Darkness

WHEN all men hate and Christians slay,
And nations totter to their fall,
When night devours our lauded day
And naught is left to us; when all

The universe seems shattered quite,
When love seems antiquated—then
One hope is ours: O Son of Light,
Return and bring us day again.

The Social Leadership of the Church

By Shailer Mathews

IN THE DIVISION of labor in society the church must have an exclusive task or cease to exist. Like all institutions, it may have secondary tasks to perform, but these must further its primary purpose. It must also be true to its history. There are, of course, instances in which an institution of long standing has been able completely to reorganize itself and start out in an entirely new field. But it is quite improbable that any such sort of transformation is possible for the religious institutions of Christianity. They have had too long a life; their general operations have been too thoroughly organized for such radical change. Whatever leadership the church is to have in social affairs must be within the field of its own character and power. It cannot be a jack of all reforms. And a task and function the church certainly has.

I.

The fundamental social purpose of the church is to produce morale by producing characters which represent the attitude and the consequent behavior of Jesus Christ. Whatever else it may undertake must be secondary to this. Other institutions exist for the purpose of carrying on community life and interests, such as government and the school. There is an abundance of philanthropic and reform organizations engaged in particular tasks. In some cases these associations are undertaking work, as in the field of charity, which the church at one time monopolized. But none of them is avowedly engaged in the work of producing characters possessed of the qualities of Jesus Christ.

CHRISTIANITY AND PERSONALITY

This is only another way of saying that the church stands for the worth of personality. The Christian message is a message that men and women are more than economic factors in a society driven by impersonal forces. To Christianity every man has a supreme value, because he can become morally like Jesus. It teaches no passivity in the face of injustice. It refuses to believe human beings cannot be lifted to nobler living. It denies that industrial processes should be organized only for economic efficiency. Men are souls, not mere producers of wealth. It seeks to save them. They are what they are becoming. And the goal of all personality is the freedom of the sons of God. That great conviction lies behind even the most naive pictures of future bliss and misery. Individuals are persons, not tools; immortal lives, not pawns, in the development of state or society.

The importance of the individual in society is just now suffering an eclipse. It is so much easier to see society en masse, and to deal with what might be called the algebra of social thought, than to deal with the actual people. X plus Y equals Z . Nothing could be simpler. But if X represents a man and Y represents wealth, what does Z represent? It is easy to draw up programs for new repub-

lics and utopias. Almost anyone can dream dreams, particularly if he has no comprehension of the very homely fact that an idea is not necessarily a reality. Because a plan is understandable is no evidence that it is practicable. The difficulty with Utopia is the lack of Utopians. All reforms would be easy if it were not for folks. The church has the fundamental task of furnishing reform with better men and women. It is less concerned with the problems of their economic and political relations than it is in the development of their willingness to live together and to sacrifice together for ends which shall make the life of individual people more endurable and worthwhile.

JESUS INTERESTED IN RIGHT MOTIVES

I cannot help feeling that there is much careless thinking at this point. It is easy to criticize society, and it is just as easy to say that if the church had done its duty the evils of society would long ago have vanished. Personally I have very grave doubt upon that point. You cannot make a new virtue without making some old virtue into a sin. A community cannot progress without setting up new problems, which in turn must be settled in the field of moral living. One of the great qualities of Jesus is His willingness to standardize details of morality. He was not concerned with the laws of property, but with the attitude of mind of individuals who wanted to get property. He was not concerned with the details of brotherhood, but with the attitude of brotherliness. He himself in His own life gave us no example that can be followed with any great literalness. He was unmarried, he abandoned his economic life, he was a wanderer. In these respects he is not a universal model. His eternal service was to exhibit in the exigencies of his own mission a way of action, a sympathy of soul, a motive of conduct for individuals who must prepare for that ideal society, the Kingdom of God.

A society composed of men possessed of the dominant sympathies of Jesus would be a society of brothers. They would talk less about brotherhood and more about brotherliness. Brotherhood too frequently is a word which means hardly more than a blanket excuse for demanding something of some brother. The attitude of Jesus was not one of acquisition but one of sharing. To Him it was more blessed to give than to receive. To develop this attitude of mind is to develop individuals who in their social combinations can be counted upon to act with good motives. It is true that good people do not always have good sense, but it is also true that Christian people can be more easily convinced than can others that whatever is injurious is wrong. Goodness is even more intelligent. If the church can produce men and women of right motive, the other institutions of society can be trusted to give opportunity and organization for the sensible expression of these motives. Until this Christian morale is operative we shall be at the mercy of those who use intelligence for non-Chris-

tian purposes. The possession of power of any sort is no guarantee of goodness. The possession of a quality of life, such as that of Jesus, is a guarantee that men will seek in ever more intelligent ways to express motives in the concrete world in which they live. The church is a social leader in proportion as it produces such lives.

II.

The church can furnish a sufficient motive for the sacrifice which true brotherliness involves. When men hate intensely enough they will make any sacrifice to satisfy their hatred. Our religion can give us the moral equivalent of hatred. It can even transform hatred that seeks to do injury to a hatred of social institutions that are injurious. Democracy certainly needs a dynamic. Only with the greatest struggle can it pass from its earlier stages of a courageous acquisition of rights to its higher stage of sacrificial sharing of rights. Our world at the present time gives evidence, not only that the democratic motives of men in their organized capacity are not wholly Christianized, but also that they lack sacrificial social-mindedness.

The Christian church can put religion back of social motives. I mean precisely that. To be religious is to live in helpful relationship with God in accordance with the laws of personality, both individual and social. In the Christian sense it is to believe in a God of rational love and to live a life of intelligent love; that is, to have the spirit and attitude of Jesus. Take a real God out of religion and you have left only a pragmatic super-Uncle Sam. Let the attempt to adjust life with God be anti-social and you have pietistic eccentricity or Pharisaism. There are plenty of people who want the church to give up God. They wish it to become an ethical organization engaged only in social service. For the church to function in accordance with such an idea would be fatal. A Christian morality is a religious morality. For the Christian, good works, social transformations, every form of social service and social regeneration are rooted in a belief in Jesus as the revealer of God. Once tear away this fundamental faith and morality has to run upon its momentum.

JESUS MORE THAN AN ETHICAL TEACHER

It is rather popular nowadays to speak about the teachings of Jesus as merely ethical. I commend the heralds of such convictions to a study of Jesus himself. His faith in God was the basis of His service to men. He could no more think of loving one's enemies without thinking of God who saved the wicked, than he could think of the moral ideal without thinking of the Kingdom of God.

I hope I shall not be understood to mean that the chief business of the church is to make religion a matter of theological procedure. But if the church has no message with intellectual content and must limit its efforts to moral exhortations, it will soon become an anachronism. Every man needs a major premise on which to stand as he tries out his convictions in action. It is the business of the church to produce men with the dynamic general premise that God is in history as well as in the cosmos. The church must teach doctrines, for I have never yet known any

man with great moral convictions who did not have some fundamental philosophy of life. He needed it to keep his courage up, to add fuel to his enthusiasm, and sanity to his altruism. Good intentions without intelligence are liable to become sentimentality.

The reason why democracies were founded by Calvinists are of course various, but the one supreme reason is that they put God back of the town meeting. When once they got the idea of the worth of the individual and of the sovereignty of God, the next thing was to develop rights. It was worth while to work with such a God. I have very grave doubt whether one will ever have more than a sentimental interest in a God who is on the verge of social bankruptcy. The Christian religion has no message of a God who needs human aid to help him out of difficulties. You cannot worship a God you pity. That may do for Mr. Wells, but it will never do for people who face the hard jobs of life.

A GOD MUST COME FIRST

Christianity has among its assets the supreme motive of a God who rules by loving, who sacrifices with his children, and who has so organized his world that anything that runs counter to love brings suffering. Of course other religious teachers, particularly Confucius, have seen that the way of true progress lies along the line of justice-giving. But their teaching has lacked dynamics. The church has a message about God which is its own, for the Christian religion is neither a system of philosophy, nor a system of impracticable ethics. It has a message of a God in personal relations with the world, and of a cross which dramatizes his true attitude. If God sacrificed to help us, certainly we humans can sacrifice to help one another.

To preach this constraining love of Christ without compromise is to bring into our social order an enormously powerful motive. Once get men convinced of the truth of this message about God, and they will have an unshakable basis upon which to build a morality that will sacrifice privilege to give justice and to erect a social order that is not ruled by a passion to acquire but to democratize social goods.

III.

The church also has always been and will always be a laboratory for experiments in turning ideals into human conduct. It does not leave its message in the high airs of ethical abstractions. Morality is concrete. In a large sense the best in our civilization has been anticipated in the life of the church, for the church has always been more loyal to ideals than any other group of people. Even in those ages in which ecclesiasticism was least idealistic and men relied upon power for its furtherance, the church was training men and women in the practice of ideals which were superior to the age itself. The characteristics of the church most open to criticism have always been the qualities of the current age in which Christians lived. Christianity did not make the persecutors, but Christians found in the world about them practices which they very stupidly attempted to employ. The church outgrew

the appeal to force long before the state. It saw moral issues in social relations and trained men to express their ideals in such relations. It recognized the worth of the human soul even while Christians were holding slaves. In its assemblies it taught its members to practice at least elementary brotherliness and in so doing produced a moral attitude which made slave-holding impossible.

Similarly in other aspects of social life, the church has been the institution in which men have been taught the practice of virtues which have gradually been expressed in the larger community. The democracy of the churches of New England, not the philosophy of France, is the true ancestor of Declarations of the Rights of Men and of Citizens. Long before woman suffrage, Paul had said in Christ there was neither male nor female. In the church such an ideal found an opportunity for partial embodiment in a world which was practicing anything but equality of the sexes. In our modern world the same principle holds true. The churches are experimental laboratories of democracy and brotherhood. In the struggle between so-called economic classes, whatever may be outward appearances, the fundamental interests of the church are not with men's goods but with men's souls, and in many a church the men of different industrial situations are learning to recognize each other's worth as persons. Denominationalism was the method of learning political liberty. The rise of a co-operative interdenominationalism is teaching us lessons in the rise of a co-operative internationalism. I have very grave doubts whether anything like a thorough-going internationalism is possible until the churches have trained men of different religious inheritances to work together for a common good. And that process is already on.

To carry this forward, this manual training in altruism, not only by precept but by practice, is simply an intelligent expansion of the primary function of the church.

IV

Just because the church does believe in human personality, and in Jesus, and in God, it can teach the world the leadership of faith and hope instead of fear and revenge. We are living in a world that has too much emphasized the other sort of motive and it is a world filled with fear. Nations fear nations; classes fear classes. You will find everywhere apprehension as to the future. The events of the last few years have so dislodged our complacency in our civilization that we are in distress of soul and anxiety of heart.

If one thinks only of social liabilities and spends most of his time in listing them, pessimism and discouragement are certain. The world has never lacked prophets of that sort. I do not say that they are an impertinence or unjustifiable. I do say, however, that social reforms do not come simply by the pointing out of abuse, but by encouraging men to believe that abuse can be rectified, that rights can be socialized, that communities can be improved, and that individual human life can be made more livable. True, there are many persons who without such confidence have tried to mitigate what seems to them to

be an unchangeable lot. One admires them as one admires the brave man who cheers his fellow-victim on the way to the guillotine. But the courage of despair is not a constructive courage and there is no hope for a world that is believed to be hopeless.

"WE ARE SAVED BY HOPE"

No civilization can progress simply on the defensive. There must be confidence in human possibilities, in human motives, in human progress. Pessimism, whatever may be its pious wrappings, is a messenger of death. We are saved by hope or we are not saved at all. We must live by faith or we shall live in anarchy. We have tried machine guns and the result is more machine guns. So long as we distrust our neighbor, so long we shall be unable to work with our neighbor.

Any just interpretation of history and of human progress justifies the Christian's creed of the possibility of a happy social life. He knows how God works, because he has Jesus Christ. He knows that if people would only be sensible enough to sacrifice secondary things for primary things the certain outcome is serenity and prosperity. He knows also that the world is headed in the direction of Jesus Christ. He looks back over the few hundred years in which human civilization has been developing, and he sees that progress is not toward savagery but toward the ideals of Jesus Christ. He interprets that great fact of social evolution as indicating the presence of a divine power in the midst of human history and he does not believe that that power has stopped working or has been defeated. He believes in the triumph of brotherliness and justice-giving because it is God's way, and he believes God is still working. He believes all labor which men endure to embody the principles of Jesus Christ in organizations which make those ideals work is not in vain, that history has not been lived out, and that God is neither a personification of social customs nor senile in a world like ours. As such faith grows contagious social reconstruction is a blessing.

V.

With secondary matters, of course, the church is also concerned. It can serve the world as an institution just as truly as it inspires individuals to service. If a community is not yet wise enough to support community institutions looking to its own benefit, the church must undertake such a task. There must be institutional churches, playgrounds, recreational activities of all sorts under such conditions. But all this direct action is auxiliary rather than primary. It is simply one way in which the Christian spirit will express itself. Gradually these agencies of social welfare will be taken over by the community as it comes to have the same ideals as the church.

Just how far the church as such should enter into political movements may be a matter of opinion, but wherever there is a great moral issue involved in industrial or political affairs, the church through its representatives should speak out bravely and unequivocally. Already we

see this spirit moving in great bodies of Christians. There is hardly a denomination or a church which has not within the last few years condemned social evils and placed itself unqualifiedly on the side of those who have missed a just share in the economic gains of civilization. But in the direct operation of reform the church as such can hardly be asked to lead. It will produce the men who will lead, it will socialize the spirit that makes leadership and sacrifice possible. Such men will organize themselves in such associations as each reform may need. But the function of the church itself is not to do everything that is good. It has its own task in the field of religion and

morals. This it cannot slight if social change is really to be social progress.

To make men like Jesus Christ, to bring to the world social motives based on the knowledge of a God and his morality, to train people in the practice of their ideals so that they may lead others, and so to organize itself as to supply the temporary lack of agencies for social progress, these seem to me to be the fundamental tasks of the church. Without such leadership social struggle will grow ever more economic, and force rather than brotherliness and justice become the basis of a progress that is stained with blood.

What Shall We Do About Sectarianism?

By Joseph Ernest McAfee

NOT long ago a terrible tragedy occurred in New York. A rapid transit train moving seventy miles an hour left the track between high stone walls. Flimsy wooden cars were shattered to kindling, and passengers were mangled beyond the power of friends to recognize their remains. The whole city arose not only in horror but in rage against the guilty. The Mayor availed himself of a right never before employed and sat as a magistrate in reviewing the evidence of guilt. A number of individuals connected with the corporation were indicted. Two of those thought to be most manifestly guilty have in succession been brought to trial. Both have been acquitted by the courts!

We shall learn one of these days that there is such a thing as social guilt. The rage of society to pounce upon some victim more or less closely associated with social crimes is common enough. For long he has been the poor fellow who chanced to be nearest when the tragedy befell. More recently there has been a clamor to "get" the man "higher up." This pursuit has usually proved even less satisfying than seizing the victim within easy reach. When all of us learn that all of us are guilty in the perpetration of social crimes, and then add the even more disturbing discovery that almost all guilt is social, we shall be much better prepared to atone for what is blighting society and to remove its causes. Whether the field be that of transit, where corporations have through generations been permitted to grow fat and degenerate upon social depredations, or whether it be that of a lumbering, misdirected ecclesiastical system the issue will be found to be essentially the same.

ALL ARE GUILTY

Shall these intimate discoveries shut our mouths before social evils? Who, then, is to cry out? If one must detach himself from social relations before he dare declaim against social evils he must in the end step off the earth before he attempts to correct earth's ills,—which furnishes the critic insecure standing ground.

An increasing number who have been for a life-time identified with the religious organizations are impelled to

believe that we who are inside and close up should speak out; that is more honest and helpful than to glaze over what is palpably amiss and leave scandalous discoveries to those who have petulantly withdrawn from the religious organization or have been forced out by our own intolerance. We are all guilty; of course we are. Sectarianism is a great social crime, and all of us who have part in the prevailing religious order are parties to it, for our whole religious system is sectarian.

The first obvious thing to do about sectarianism is, therefore, to cry out against it and decline to condone or apologize for it in any terms. It violates all the sanctities of democracy and of the Christian religion, the two ideals which we are loudest today in proclaiming.

That is a peculiarly seductive fallacy which leads us to assume that our particular sect is better than the rest of them. When we appreciate the essentially social malignity of sectarianism we shall understand that there is no such thing as a good sect. The expression is a contradiction in terms, if our Christian democracy means anything. It may please some of us to believe that some sects, our own among them, are less bad than some others, but there is small comfort in that discovery if we are serious Christians and honest democrats. None can have part in our present religious organization and not be a sectary and his self-righteousness should not beguile him into supposing that he does not share in the social guilt which sectarianism involves.

Into this snare many of us have fallen, are falling deeper all the time. We are so far from repentance and the fruits meet for it that we refuse to admit the malignity of sectarianism. We call it by a softer name, denominationalism, and then justify it, set forth its alleged virtues, show how naturally it grows out of human nature and even trace it to the divine ordination which makes men "different" from one another.

Those of us who see no religious needs beyond the entirely satisfactory private clubs which many of our churches are, can doubtless discover little amiss in our sectarian system. Those who observe with pride that the charitable activities of our churches still outdo those

of the secular benevolent orders both in lavish display and in comprehensive reach will perhaps be little troubled by the patronistic, undemocratic character of each and all of their programs. If religion does not mean to us something essentially democratic, altogether brotherly, then, of course it means something else to do. Sectarianism is class-consciousness institutionalized. If that seems less than bad, then we may discover little to complain of in the sectarian order.

GLORIFYING SECTARIANISM

Our inter-church movements are not sincerely aimed at the eradication of the sect evil, but rather, often, at its glorification. It is written into the bond which holds our sects in these movements that there shall be no violation of the autonomy of our multitudinous denominational missionary agencies, nor shall there be any attempt to "unite" churches. We have reached the stage of "enlightened selfishness," and that is the limit of surrender for which our cooperating sects are prepared.

One of the foremost Baptist missionary secretaries protests his enthusiasm for "cooperation" because, as he frankly states, that, in his opinion, is the way to make the most Baptists. A Congregational mission board secretary says he is zealous for community churches because he has observed that the most of them become Congregationalist. Again and again Presbyterian field agents have discovered a feverish eagerness to advance the union or federation of competing churches when there is likelihood that the resultant organization will be Presbyterian but have turned cold and forbidding when that hope fails. Methodists are widely exploiting a community church as one of their own which dares not at home announce and emphasize its denominational connection. Most of its members have no desire to be identified as Methodists, and the organization would go to pieces if Methodism should attempt to capitalize in the community itself values it claims at the distance. Disciples and Unitarians and Universalists are exulting over what they esteem to be the vindication of their sectarian claims by the growing latitudinarianism, official or doctrinal, of our religious system.

Few of us are ready to let truth triumph because it is truth, nor to have the community assume its right to shape its own religious destinies. We glory in the truth because it is our truth. We rejoice in progress because it shows society is coming over to our side in the religious controversy. Sectarianism is very bad indeed because it has deviated from the course which we had marked out for progress; we are so glad when sectarian sinners show signs of repentance and come 'round to our way of thinking!

ONE BIG SECT

Even "Church Union" has become one of our fallacious resorts before the scandal of sectarianism. There may have been a time when the union of Protestant sects would have met the religious issue in our society, but if there ever was such a time it has long ago passed. How could the formation of big sects, or even the merging of all our numerous religious bodies into one, cure the evil, inherent in the sectarian system? Though all the present church

members were united in the same organization, Catholics, Protestants, latitudinarians, come-outers and all, yet would almost the half of the American population be out of reckoning in the religious order. One big sect would likely magnify rather than reduce the evils of sectarianism. The root evil is that we do not take our democracy seriously in things religious, and we are not honest in our Christian professions of brotherhood.

The only final and proper thing to do with sectarianism is to abolish it, to supplant organic schism and factionism with democracy, brotherhood, community rights and responsibilities in religion.

And what does that mean? What sort of a monstrosity would be a community organization in religion? What kind of a religious mind can the rabble have? The deeper tragedy is that none of us knows; that sort of thing seems indeed to most of us a monstrosity; religious leaders long ago, with whom it is embarrassing in this late day to foregather, also declared that "these people are accursed: they know not the law of religion!" Few have the kind of imagination which will enable us to conceive a religious organization which does not set up barriers to exclude. Can there be such a thing as a church which does not impose tests demanding that some stay out? The universal human brotherhood seems so chimerical to us still that not even the official sponsors for the religion of Christ can conceive of a religious fellowship which embodies that idea.

ENLIGHTENED SELFISHNESS

Enlightened selfishness; that is as far as we have gotten—and with all too slight emphasis on the adjective. We "cooperate" because riotous competition is found to be "inefficient." We have lost the robustness of our belligerent sectarian forbears. We insist upon being decorous. Our selfishness has become enlightened; that is it. We cannot conceive of utter unselfishness even in religious programs. There is not a denominational agency in the land whose unfettered purpose is building up the community, the common human brotherhood. It would not know how to go about the business even if its sponsors wished to dedicate it to that end. It could not do that and remain itself. None is trying to build up the community: each is true to its genius and is more or less efficiently building up a sect. There is not a denominational home mission board in whose councils "What is good for the people?" is not again and again set aside to make place for "What is good for the denomination?"

The deepest tragedy is that this is all so needless. Nobody is really happy over this state of affairs. Down deep in his heart everybody despises sectarianism. Each of us, when he is truly himself, loves his fellowmen and is ashamed of these false barriers which the religious conventions raise.

NO ONE TO BLAME

Who, then, is to blame for this crime? Not a single soul! Literally, not a single soul, because all of us are to blame. No single sect has created this state of affairs, for all are creating it. No one of them can correct it. The formation of a sect to fight sectarianism is a futility

which has more than once flared forth in our religious history. Only the surrender to the people, all the people, the whole community, of the right which our sects have usurped, and the sincere effort on the part of us all to make the community worthy of its rights and duties,—only this will atone for the crime and correct its tragic evils.

More easily said than done? Scarcely. It would be very easily done if we wanted to do it. We do not want to. We want to hold on to sectarian power. We want to prove that we are right, or if not altogether right, then more nearly right than our neighbors of other sects. We

want the rest to come our way. We want to have our neighbors acknowledge that they were wrong.

This is what keeps sectarianism alive, and sets us to dodging from one "drive" to another, from one big movement to the one next bigger, from one coalition of agencies designed to crowd the others to the wall, on to the next larger combination of boards guaranteed to keep all which join it alive and fat with funds. We all want to save our face. How the people of our communities fare, how fully democracy comes into its own, how genuinely the brotherhood of men for which Jesus died is expressed in our society—they stand aside while we save our face,—or try to.

The Future of Interchurch

WHATEVER becomes of the Interchurch World Movement this year or next or within the five years set apart for its program there can be no doubt that interchurch movement or organization of some kind will continue to exist. The tides of democracy are set squarely against partisan narrowness and all types of sectarian exclusiveness. The growing intelligence of common mankind is putting the interrogation mark before every tradition and shibboleth and convention by which separate religious organizations are perpetuated. Scientific method is being adopted by business, farming and teaching as well as in the laboratories of pure science, and its very mood and cult demand that the organizations men live by shall function in a practical and serviceable manner. Competition is surrendering to cooperation in every human activity and the church cannot remain immune to its fraternal appeal. Conservation is a modern slogan and is rapidly taking its place as the logical complement of production; it spells the end of waste and duplication and lost motion. The old Canute of religious traditionalism cannot sweep back these tides with his sectarian broom. The very stars in their course fight with those who believe that the principles of religious fraternity should be made to function among Christians in their organized activities. The great pillars of truth set up by the various independent Protestant movements of the past three centuries are long since completed and the archways of brotherhood will now be constructed upon them. The great Architect of the church universal will have the work completed.

* * *

The Fellowship of the Workers

The Interchurch World Movement has enlisted the ardent service of many thousand consecrated men and women of all communions. They have found the fellowship so gracious and satisfying that they will never surrender it. The surveys, although not yet half completed, have revealed such overwhelming needs in the world that few who study them can longer remain narrowly partisan in contemplating an answer to them. The fellowship of service together has so emphasized in all minds those things in which we do agree that the differences among us sink into comparative insignificance. The sense of responsibility is keen in genuinely Christian men and it has been deflected from the narrow loyalties in which men were born or educated and focused upon the call of the world. We are becoming less zealous to preserve the peculiar Methodist, Baptist or Presbyterian slants and interpretations of Christianity and more desirous of brigading together these great Christian forces to give to society the Christ we all seek to follow. We have fused our lines and we cannot break them apart again.

The Self-Perpetuating Elements of the Program

There are certain self-perpetuating elements in the Interchurch World Movement's program that demand its continuance. Some thought it was a mere scaffolding from upon which enlargements to our various denominational organizations were being builded and that when the financial drive was over we would tear down the scaffolding. Now we find the mechanical analogy weak and unsatisfactory. It was a uniting of spiritual forces as well as a cooperation of formal organizations. We can no more dissolve these spiritual unities than the fathers could dissolve patriotism for the new republic back into the state loyalties of the colonial period. It was not a mere temporary partnership that was set up among the new states; it was a spiritual fraternity. There are forces today that would thrust our country back into its pre-war selfishness and isolation. They may succeed for a time, but they cannot permanently succeed. Neither can the forces of a narrow denominationalism ever permanently thrust the cooperative Christian movement back into its old isolations and separatism. The spirit of cooperation is self-perpetuating in times like these; to indulge it is to give it growth and power and to make it regnant.

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The Enormous Value of the Survey

The survey idea has taken hold. It will be impossible for obscurantism to continue to build missionary programs upon the idea that the fundamental thing is to promote a certain church organization without regard to the prior claims of unchurched communities. The men who give the money will not much longer give if it is expended to support nine struggling churches in one town of 1,500 people while not far away is another of twice the population without a church. The survey has revealed such aggravating cases of waste, and broad-minded men will not subscribe to promote even their own denominational enterprises in so unbusinesslike a fashion while virgin fields lie unworked. These cases are exceptional, it is true, but the fact of expensive and wasteful duplication is unescapable where the old method obtains of each proceeding without reference to the other. So long as each denomination looks at every community through its own church eyes only, it will be unable to think except in terms of that church's strength. The survey will enable each denomination to conceive every community where it has a church or mission in terms of the whole religious undertaking in that community, and it will reveal that each religious body may hurt and hinder the others and despoil Christianity in many communities by dividing the religious forces to the point of weakness. The survey will convince the churches that it is poor business

to spend money in overworked communities and leave un-worked communities untouched.

The survey is not more than one-half done. It is a vast undertaking to make an inventory of the properties and working forces of American Christianity, and an even vaster one properly to assess the open and untouched fields of the world. The number of units upon which returns are complete is sufficient to convince all open minds of the value of the survey. The investment already made in those portions of the survey only partially done is too great to tolerate the thought of stopping it, thus throwing away all money expended in prosecuting it thus far. It must be completed to save what is now invested in it as well as to completely define the foundations of the world-wide Christian program that is to be builded upon it.

ALVA W. TAYLOR.

Honduras the Isolated

By Howard E. Jensen

Tegucigalpa, Honduras, April 21, 1920.

FOR the past week we have been studying conditions in Tegucigalpa, the most picturesque of Central American capitals. Nestling in a narrow valley among the Honduran mountains, and extending up the slopes of the surrounding hills, its houses built sheer with the walled banks of the Rio Choluteca which flows through the center of the town, it bears a striking resemblance to a mediaeval European city. Its streets are well-paved with cobblestones, and its altitude of 3200 feet above the sea gives it a delightful climate, in agreeable contrast to the heat and dust of the cities of Nicaragua.

Tegucigalpa's picturesqueness is due to its remoteness and isolation. It is the only capital in Central America not accessible by rail from one or both oceans. To reach it from the Atlantic side one must travel by rail to Potrerillos, thence by mule and oxcart to Lake Yojoa, crossing the lake on a gasoline launch and proceeding by another oxcart trail to Comayagua, from whence automobiles run regularly to the capital. For this journey nearly a week of uncomfortable travel is required.

Access from the west coast is little easier. Amapala, the only Honduran town on the Pacific and the principal port of entry to the republic, is situated on the volcanic island of El Tigre, in the Gulf of Fonseca. It is served only by the slow, infrequent, uncommodeous and expensive West Coast steamers. The waters adjacent to the port are so shallow that the landing of passengers and freight must be made by lighters and launches from vessels anchored far out in the gulf. From this island port goods must be reshipped over the still shallower gulf waters to San Lorenzo, on the mainland, eighteen miles distant. A large motor truck carrying mail and passengers leaves San Lorenzo for Tegucigalpa on Wednesdays and Saturdays, the trip from the capital to the port being made on the preceding days. Until a few years ago this road was only passable for mule trains and oxcarts taking from four to six days for the trip, but a splendid highway has recently been built so that now the journey can be made by auto in slightly less than that many hours. This road is one of the finest in Central America during the dry season, but during the other half of the year it is frequently closed by landslides. The road was built on contracts let by the local governors, and as each contractor found it to his financial advantage to make his section of the road as long as possible, the road winds interminably through the mountains and is at least twenty per cent longer than necessary.

ASLEEP IN THE HILLS

Thus isolated, Tegucigalpa sleeps amid her hills in quaint picturesqueness, unmindful of the ebb and flow of world interests and undisturbed by the varying fortunes of world politics.

Here the battle over the League of Nations raises no dust, and the gathering clouds that presage a downpour of political oratory upon the patient and long-suffering American voter cast no shadow. Magazines and newspapers from the United States are from six weeks to two months in arriving via Panama and Amapala, and the news service of the four page local papers is exceedingly limited and unreliable. The fine government theater is deserted except for the visit of an occasional stock company. Two motion picture theaters exhibit films on alternate nights, both for lack of audience and for want of adequate electric current to operate two theaters on the same evening. A band concert in the plaza twice a week and a cock fight every Sunday complete the city's facilities for public entertainment. At Easter time and on church festival days religious processions are held which are regarded by the people as public carnivals and furnish an opportunity for drunkenness and general disorder. These, with an occasional revolution add a dash of danger and expectancy to an otherwise drab existence.

Here, in spite of its isolation, there has developed an upper class of wealth and culture, from which the leaders of the republic's political life generally come. But the culture of this upper class has not penetrated the great masses of the population, consisting chiefly of Indian and negro, with a small admixture of Spanish blood. This population is the most illiterate and poverty-stricken in Central America. It lives mostly in towns, villages and small settlements scattered throughout the republic. Land is plentiful, and the native who wants to farm is free to select an untilled mountainside, fell the trees and brush upon it and plant his patch of beans and corn amid the stumps. The method of cultivation is very primitive, and the native farmer raises barely enough to support himself and family until the next harvest.

This low economic status is in large measure due to lack of communication. Where transportation is so difficult as to make the cost prohibitive for bulky products there is no incentive to accumulate a surplus so that a single unfavorable season causes great suffering and necessitates the importation of grain at enormous expense.

CHRONIC DISEASE OF REVOLUTION

What incentive to internal development might have survived in spite of these conditions has been destroyed by the tendency to revolution. These have been more frequent in Honduras than anywhere else on the continent. An American army captain now in business here informs me that he has lived through eleven revolutions, successful and abortive, in twenty years.

This stormy history, however, is due, not so much to the temperament of her people as to her geographic location, the broken topography of the country, and the low state of economic development. The central portion of Honduras on the Isthmus has forced her to become involved in nearly every international conflict which has broken out in Central America, and her strategic position from a military standpoint has caused the continual intervention of her stronger neighbors in her internal affairs. The interests of other Central American governments has lead them in many cases to foment revolution against the government in power in the effort to replace it with one more favorable to themselves. Her people are not concentrated in a few important centers as are those of other Central American republics, but are widely dispersed over her forty-five thousand square miles of territory. This dispersion has retarded the development of a strong, centralized government, and has given rise to local rivalries and jealousies which her politicians have known how little to utilize in satisfying their greed for the spoils of office. The soil is generally sterile, and the natural resources limited, so that the class of planters and small capitalists more interested in peace and order than in the dominance of this or that faction, has not arisen. Cattle raising, to which much of the country is admir-

ably adapted, and which is today a potential source of the nation's future wealth, has been greatly discouraged by this troubled state of affairs, for it is the herdsman, whose property is the most sought after by the foraging parties of revolutionary armies, who pays most dearly for civil war.

LOW EBB OF RELIGION

Education and religion are at an exceedingly low ebb. The schools in the towns are as a rule poorly housed and poorly manned, and in the rural districts are practically non-existent. The schools of the villages never go beyond the third grade, and usually provide not more than one or two years of instruction. The churches are concentrated in the towns, and there are very few priests outside of the larger centers. The people are superstitious rather than religious, and look upon the religious processions of the Catholic Church as public spectacles. At such times the masses become brutalized by drink, and their passion for native liquors receives very little check, for the sale of ardent spirits is a monopoly of the government and is second only to the import and export duties as a source of national revenue.

There is little sanitation in the cities, and in the rural districts the very word is unknown. Honduras is the only Central American republic in which the International Health Board of the Rockefeller Foundation is not at work, a neglect due not to the board, but to the lack of cooperation of the national government. An American physician informs me that in the capital and the neighboring community of Comayaguela there are not more than fifty or seventy-five flush toilets. In the country, the typical native home is hut with roof of plantain thatch and walls of unhewn poles or bamboo reeds set upright in the ground. The large spaces between the reeds give little privacy within, so that few of the decencies and none of the refinements of life are possible. Through the opening that serves as a door the traveler sees the open stone fireplace on which the family meal is being cooked, while on the dirt floor cats, dogs, pigs, ducks and chickens associate on intimate terms with naked, soil-begrimed children. At noon the tranquil domesticity of the scene is perhaps enhanced by a team of oxen lying under the shadow of the rude porch over the doorway, while a burro or two stand tied to the posts supporting it.

It must not be inferred, however, that Honduras is ever to remain isolated and backward. It appears rather to be on the eve of an era of tremendous economic advance. Its people are not degenerate but undeveloped. They are possessed of marvelous manual dexterity and skill. They are as mentally alert as any people in Latin America. They respond as readily to leadership and training. They are by nature generous and kindly. They are brutal and ferocious only when at fiestas and religious celebrations they are inflamed by native liquor, a traffic with which the government is in such unholy alliance. Economically the banana plantations in the north and the cattle ranches in the south are destined to provide a stable and adequate source of national wealth. In addition, there are large regions practically unexplored, suitable to both cattle-raising and agriculture, and probably containing minerals in paying quantities. Old mines abandoned in past revolutions are being reopened, and new concessions are constantly being sought. With this development of herding, farming and mining will come roads and railways, and with these means of communication will come cultural contacts, education, sanitation, social and moral reform. The present president is apparently single-minded and sincere in his efforts to promote the welfare of his people, and welcomes foreign capital and leadership, being only insistent that his country shall be treated fairly and that concessions be so guarded as to protect the legitimate interests of his people and to insure the development of the nation.

What investment has the church made in the great spiritual need of Honduras? What investment is she now making in

laying a moral and religious foundation for the erection of this new national life? The answer is humiliating in the extreme. There is not a mission hospital in the entire country. There is not an evangelical doctor or nurse in all the republic. There is not an evangelical church building worthy of the name, and fittingly representative of the prestige and power of Protestant Christianity. With the exception of two small day schools of somewhat intermittent existence, the only mission school in Honduras is that now being built by the Seventh Day Adventists in Siguatepeque.

All honor to the heroism of some half score of men and women who without equipment are trying to do religious work in this republic. They can win a few devoted converts. They can not capture the imagination of a people. They can keep a few souls sweet and pure. They can not prevent that moral conflagration that all too often history has witnessed as spreading through a nation when its material progress outstrips its spiritual advance. As mighty as are the forces of material civilization entering upon the conquest of Honduras, so mighty must be the machinery of the church. Motor trucks and locomotives, power plants and steam cranes, oil wells and mining shafts, these are entering Honduras to bring it material progress. With these or better, anticipating them, must go evangelical churches and chapels, schools and hospitals, playgrounds and reading rooms and social centers, to give her spiritual life.

The material development of Honduras is on. The attitude of the church in this hour will determine whether this material development is to save a nation's life or to blast it.

Religious and Social Ferment in England

By Albert Dawson

London, May 7, 1920.

ENGLAND is now looking her loveliest. At this time of the year Nature lavishes beauty all over this little island. Our country lanes have been spangled with primrose, violet, forget-me-not, speedwell and other wild flowers; bluebells are springing up in woods and sheltered spots; heath and moor are aglow with the yellow gorse (or whin), with its voluptuous odor, and broom; fruit trees are laden with blossoms; the stately horse-chestnut is in full flower; the hawthorn, red and white, the lilac and laburnum are bursting into bloom; birds herald the dawn with joyous song, and the voice of the shy cuckoo is heard even in London suburbs. The War has intensified our appreciation of natural beauty, so that springtime seems to be more glorious than ever. To say that every prospect pleases and only man is vile would be an overstatement, but the contrast between the serenity of the normal natural order and the strain and clash of the human drama is very marked.

SEETHING WITH DISCONTENT

The great mass of the manual workers in this country, as elsewhere, are seething with discontent and adding demand to demand. We are now reaping the baneful harvest of the unrestricted competitive system of past years, which led to workers being treated as mere "hands," hired at the lowest wage they could be driven to accept, and discharged without compunction according to the working of the "law" of supply and demand. The organized workers are discovering their power, they are forming themselves into larger and larger combinations and demanding easier conditions and higher and ever-higher wages. It is the extremists on both sides who are largely responsible for the acute situations in the industrial world that arise from time to time: the grasping, unrelenting employer on the one hand, and the reckless agitator on the other. The British people as a whole believe in fair play, their

sympathies go out to the under dog; they want hand-workers to have a better time than in the past; we are all coming to see that the community can be divided into two main classes: those who work, whether with hand or brain, and those who neither toil nor spin. Hence when the Labour Party broadened its constitution so as to admit to membership non-manual as well as manual workers, it began to receive accessions from the middle classes—clerical and professional workers—who saw that on the whole their interests are identical with those who dig and hew and produce the material necessities of life.

LABOR SETBACK

For a short time it looked as though the Labour Party was going to carry everything before it in the political arena, and we began to look forward to a Labour Government at an early date. But this tendency has been checked by the actions and utterances of some Labourists who talk loosely of revolution, extol the Russian Soviet system, and seem to think that only their own class are fit to govern. They do not see that it takes many sorts of people to make a settled and prosperous state; they seek to minimize or altogether shut their eyes to the horrible features of the Russian Revolution and the demonstration it has afforded of the impracticability of certain crude theories—as, e. g., that only hand workers are needed in industry and commerce and administration, all intellectuals being parasites. If the real workers would unite on a sane national and international policy they could achieve their best aims and by peaceful means soon establish the principle that if a man will not work neither shall he eat. As it is, symptoms are manifesting themselves in the body politic which cause grave concern. The War has unhappily stimulated the fighting instinct in large numbers of working men, and we have to recognize the possibility of outbreaks of physical violence such as the men's responsible leaders are continually deprecating. And all the time we have before us the tragic spectacle, the insoluble problem, of Ireland, where shootings are of almost daily occurrence and things go steadily from bad to worse.

CROSSING THE ATLANTIC

Early in the year it was reported from America that two million citizens of the United States had applied for passports to Europe this summer, some going direct to the battlefields of France and Flanders, others coming to England. The figure seems so high that there may be mistake or exaggeration. But a large influx of visitors from your side is certain, and they will be very welcome. We may not talk much, but we closely follow American affairs and, naturally, are keenly interested in the Peace and League of Nations controversies on your side. The most of us are confident that, if we are patient, the United States will, sooner or later, come out of this issue on what we regard as the right side—as she did in the War itself. Hence we feel that the more we visit one another the better it will be, not only for ourselves but for the whole world. Among those who so far have undertaken to preach in British pulpits this summer are Rev. Carl A. Glover, Chicago; Dr. Atkinson; Dr. Merrill, Brick Church, New York; Rev. C. Thurston Chase, and Rev. Harry Foster Burns; these arrangements having been made by the interchange Commission, Y. M. C. A., Tottenham Court Road, London, W. In view of the Mayflower Tercentenary a Baptist or Congregational minister in each county which has Mayflower associations will act as Pilgrim guides for American visitors. Parties will be made up at Memorial Hall, Farringdon Street, London. The principal Mayflower celebrations take place in Holland (August 30-September 2), at Plymouth (September 3-6), and London (September 16). A striking feature will be the presentation in several cities of the Pageant depicting the story of the great adventure. Earlier in the year a delegation of about a hundred British Congregationalists will set out from these shores to attend the International Congregational Council at Boston (June 29-July 6). Over sixty sail on June 16 from Southampton

ton by the Adriatic; these include Dr. J. D. Jones, Dr. R. F. Horton, Rev. Thomas Yates, Rev. S. M. Berry (Dr. Jowett's successor at Carrs Lane, Birmingham, made famous by Dr. R. W. Dale), Rev. Nelson Bitton (Secretary of the London Missionary Society), and Rev. Leyton Richards.

MAY MEETINGS

The annual assemblies, now in full swing, are for the most part characterized by more zest and hopefulness than have marked them in recent years. Gratitude for the passing of war, the growing desire for international fraternity, and the realization that there can be no lasting peace that is not based on righteousness and no hope for the world without faith have given new stimulus to the many Christian organizations that are now reviewing their work and planning for the future. The Bible Society's income for the past twelve months amounted to over a third of a million sterling, far above that of any previous year. The "bray of Exeter Hall" is no longer heard because (1) the one-time stronghold of evangelism was long ago transformed into the Strand Palace Hotel and (2) the note of religious appeals has undergone a distinct change during the last two generations, being less dogmatic and exclusive, more sweetly reasonable and catholic-spirited. Mention of Exeter Hall reminds one of two other changes of venue. The Memorial Hall, Farringdon Street, built half-a-century ago to commemorate the fidelity to conscience of the two thousand clergymen ejected from the Church of England in 1662 and since then the home of official Congregationalism, has been sold, and the Congregational Union and allied societies will probably migrate further west; following the example of the London Missionary Society, which, for financial reasons, has relinquished its fine building near the heart of the city and moved to Westminster. The prospect of the abandonment of the Memorial Hall has evoked some passionate protests, and the following vivid passage from Dr. Parker's valedictory address in the City Temple at the close of the first International Congregational Council is recalled: "The place whereon we stand is holy ground. Within easy reach of our front door Richard Baxter entered into the Saint's Everlasting Rest. Within a stone's throw of our front door John Bunyan fell asleep in Jesus. Within twice the distance Smithfield reminds us that above this very spot the smoke of the torment of martyrs hovered like a cloud of blessing. Within the same distance the old Fleet Prison stood [the site of the Memorial Hall where doomed martyrs confronted one another in tender triumphant prayer. This is the place, then, beyond all other places for us to enter into holy covenant. 'We're the sons of sires that baffled crowned and mitred tyranny.'"

BAPTIST PRESIDENT'S SPIRITED ADDRESS

In a spirited address, Rev. D. J. Hiley, President of the Baptist Union, while deprecating denominationalism, contended that Baptists were justified in continuing as a separate body, "Supremely they stood for the truth that Jesus Christ was the one Head of the Church, and that His mind as expressed in the New Testament was the only and final court of appeal in all matters of faith and doctrine. Neither baptism nor the Lord's Supper conveyed saving grace apart from the spirit of faith in those who used the ordinances of the Church. . . . Their beloved brethren of the Free Churches who practiced infant baptism depended for their authority upon tradition and not upon the Word of God." Discussing reunion, Mr. Hiley posited disestablishment as an indispensable preliminary, "Church establishment was inconsistent with all democratic government and movements in modern times." He repudiated Free Church leaders who, without authority, urged that the reunited Church must be an episcopal Church, qualified by the word Reformed. What we wanted was a new revival with a new vision and realization of Christ with the "warming of the heart" that came from it.

The two best-known Free Churches in London now have settled ministers, both of whom have succeeded Americans.

Rev. H. Tydeman Chilvers, who has been associated with the Strict Baptists, has been publicly welcomed at the Metropolitan Tabernacle, where he will seek to maintain the Spurgeon tradition to the best of his ability. He reveals complete confidence in his divine call to the Tabernacle; he said he took his stand upon the Bible and would preach ruin by the Fall, redemption by blood, regeneration by the Holy Spirit of God, the return of our Lord to gather in His own." Captain Norwood, who left his church in Australia to work among the troops in France, and halted on his way home to preach for several months at the City Temple, found such favor in the sight of the people who assemble in the Cathedral of Nonconformity that they invited him to remain with them, and last Sunday he preached inaugural sermons as minister of the famous church. Mr. Norwood has had a varied ecclesiastical career. His father, he tells us, was an Anglican, and his mother a Methodist, while he himself has been a Plymouth Brother, and received his theological training in a Presbyterian college. He married a Baptist lady and that, added to his study of the New Testament, led him to enter the Baptist com-

munions. Now he is minister of the oldest Congregational church in the city of London, and hopes to be a connecting link between the two sister denominations. Mr. Norwood is a genial, broad-minded man, his preaching (without MS.) is direct, simple, human, and he is well suited for building up the ancient church on the pastoral side.

ENGLAND'S LEADING WOMAN PREACHER

Miss Royden's popularity increases. As was expected, Kensington Town Hall is proving far too small for the thousands of people who flock to hear him. A correspondent of the "Daily Mail" asks whether, instead of pulling down the beautiful city churches designed by Wren because they are empty of worshippers, one of them could not be lent to Miss Royden, "who would fill it quickly enough." A prophetess is not without honor save in her own ecclesiastical communion: Miss Royden is to preach from Calvin's pulpit in Geneva Cathedral on the first Sunday in June, in connection with the Congress of the International Suffrage Alliance (June 6-12). She hopes to visit America in the near future.

CORRESPONDENCE

Futile Preaching

EDITOR THE CHRISTIAN CENTURY:

SIR: I am not after the prize you offer in reply to Mr. Spargo's article on "The Futility of Preaching," for I agree with him—agree that the only kind of preaching the average church will support, is futile. But I would like to say that a certain kind of preaching—and Mr. Spargo is doing some of it,—would not be futile if allowed by the church. I think Mr. Spargo's article should have been entitled, "The Futility of Pulpit Preaching." Prophetic preaching—heard in the church on very rare occasions—would not be futile. The synagogue would not endure the prophetic preaching of Jesus and the church does not endure the prophetic preaching of its clergymen so inclined. Nor will the church, as we know it, ever so endure. The church as we know it would pass if it did.

Which of the world's prophets have had a pulpit? Jesus stood in one for a day and then took to the woods! John the Baptist didn't even attempt to emerge from the woods. These—and others—have shaken the world by preaching, but not from pulpits. The pulpit is no place to preach from; but it is a certain point of vantage in making announcements. (A minister was called to a certain California Disciples pulpit because he was very adept in making announcements. I'll say he was!) The priestly element in religion holds (holds is good) the pulpits; the priestly element in the pews—official Christianity—sees to it. I know and you know and every man, if more than a pulpiteer, knows also.

Futile preaching may be the greatest preaching in the history of speech because it falls on dull, orthodox ears. Mr. Spargo aims to point out that preaching is futile because it is weak; but I wish to point out that preaching is futile in an adamant, orthodox church because of its very power. The church as we know it does not thrive on prophetic preaching; prophetic preaching does not keep the baptismal wet; it greatly weakens the church's idea of a baptism. Prophetic preaching does not even draw a crowd—to a church. In the first place the crowds would not expect to hear it in a church; and, in the second place, the church would not like the crowds that prophetic preaching would be apt to draw.

The church does not understand prophetic preaching; it never has; it never will. Understanding of prophetic messages does not inhere in the structure of the church as we know it. It is a strange tongue. It is the aim of institutional religion to raise large sums of money; to hold at least one large Sunday service; to hear a sermon on otherworldism; to observe sacraments and ordinances. But great preaching, that cor-

rects great wrongs, has no place. I think it foolish for the foes of the church to say that it is controlled by capitalists and so on, and that the preachers are afraid to preach the truth. The church is controlled—each congregation is—by a small group who do not understand Christianity, but who confuse it with institutionalism.

A long pastorate is good evidence that man has forsaken a prophetic ministry for a priestly one. I do not say that there is no place for a priestly one; but the combination of priestly and prophetic, even if possible in nature, is not to be found in the church. One is sacrificed to the other; if the prophetic predominates the man finds himself without a pulpit; if the priestly is in the ascendancy the man retains his pulpit but often with a corresponding loss of self-respect.

I think the church would tolerate prophetic preaching if the church would increase in wealth and numbers under such preaching. But the very structure of the church calls for something else—something less. The pillars of a church are men who must work within the system; prophetic preaching may arraign this system, hence the trouble. The pillars of a church, if not old men, are men who respect age and who surrender convictions to it. Now old men in the church, like old men elsewhere, do not want disturbing thinking. They feel that they have come to middle life and past with the approval of God resting upon them; they argue that if God approves them it is because they have been righteous and—right. The preaching of the past saved them and the world; there can be no other preaching. The argument, to these old men, is closed.

Perhaps a man makes a mistake to leave the ministry because he can not preach all that he believes. No one preaches all that he believes in any profession or calling. Preachers have changed calling and found that the new occupation does not allow the whole truth. Most preachers, after thirty, if they have been students, surrender many old beliefs, but why say anything about it? If this type of preachers should stand up and tell all that they believe and disbelieve there would be no orthodox churches. Perhaps most preachers of this type do not believe in the divinity of Christ as they are supposed to believe in it; do not think that the sacraments and ordinances have any real value; do not believe in the dogmas of salvation and damnation; and have serious—and painful—doubts on the question of the soul's immortality. But they do believe in being good and doing good, so why shouldn't they keep the other things to themselves and why shouldn't the churches accept them and make use of their ministry?

I preached for twenty years before I went to the penitentiary and in all that time I can not recall, save in one or two in-

stances, that I preached anything I did not believe, and even then I half believed. Preaching what I believed moved me from city to city and from town to town; experiences were painful—painful beyond expression at times, but I did retain my self-respect. I could have been less honest intellectually and held a large pastorate with perhaps a trip, at fifty, to the Holy Lands in the bargain. But Jerusalem never had any attractions for me anyhow. Wasn't that the town that killed Jesus of Nazareth because of prophetic preaching?

Mr. Spargo may be wrong in one respect—futile preaching to him keeps alive the orthodox church and keeps alive institutional religion itself. The kind of preaching he would love to hear from the pulpit he never will hear, for the orthodox church is not going to destroy itself deliberately. It can thrive a long, long time on just what it is receiving. In his personal confession Mr. Spargo admits that the various churches in his community embrace nearly all that is good and promising. Prophetic preaching in his community, therefore, would break up the peaceful, social life of these congregations; prophetic preaching would perhaps indict some of the pillars in each flock and cause grief in many homes, for they would become divided—divided on great questions where they are now united on little ones. Let them alone; let the peace of New England ecclesiasticism remain undisturbed. Anyhow, there are enough street preachers to keep the prophetic spark from dying out; enough voices that will always cry the protest and prevent society from becoming wholly corrupt.

The futile preaching is all right for those who lead futile lives—futile insofar as making the great sacrifice in some cause that prevents dry rot in civilization. The world will always hold a few fools willing to be crucified, and this, I say will prevent society from total corruption, for we will build up institutions on the teaching of those who were crucified, albeit we will alter that teaching that we ourselves may not have to exactly emulate them. Nothing is so comforting as religious orthodoxy, for it does contain half truths, and most of us are depending on the Lord to forgive the balance. Futile preaching indeed! It is very full of comfort after we reach forty and desire no change. And most of us are past forty.

Fort Madison, Iowa, May 21.

J. R. PERKINS.

Are Preachers Unnecessary?

EDITOR THE CHRISTIAN CENTURY:

SIR: There is so much of obvious truth in the general statements contained in John Spargo's recent article on "The Futility of Preaching," that we may just as well face the facts as they are, and if we are truly sincere in our desire to see the church a powerful influence in the world, rather than content ourselves with rigid adherence to tradition, forms, and ceremonies, and like ecclesiastical vanities, we will take heed to such a challenge and profit by the mistakes of the past, and be thankful that through such constructive criticisms we have had our weaknesses so clearly pointed out to us. Thousands of other thinking men and women have reached the same conclusions, and they are by no means confined to non-church-members.

Many of us who are active in church work have often become impatient with the endless routine and the apparent lack of large vision and program in a majority of the churches. We have seen so much precious time, so much energy and wealth expended in the effort to promote sectarian and denominational interests that we have wondered if the time would ever come when the various branches and off-shoots of the church would cease advertising to the unbelieving world the petty things on which they differ, and begin to recognize and emphasize the grandeur of the fundamental principles and doctrines on which they all agree. Surely no sane man, no matter how narrow and selfish may be his sectarian viewpoint, will admit but what the points on which all denominations

agree are infinitely more important and of so much greater value than the multitudinous little theories and practices on which they disagree, or differ.

I can sympathize with men of Mr. Spargo's way of thinking. There was a period in my life when I lost interest in church work and felt that as an institution the church had largely outlived its usefulness. I remember that I came to this conclusion reluctantly. It was contrary to the impulses within me arising out of a Christian training in childhood and youth. My faith in fundamental Christian principles was firm, and I had a hazy notion that somehow, some time, these matters would adjust themselves. I listened to many sermons by preachers of various denominations, and almost invariably went away feeling that as far as they contributed to my own satisfaction, I could have spent the time more profitably reading a good book or discussing (not disputing) religion and other vital issues with friends and neighbors.

I discovered that hundreds of good men, better Christians than I dared profess to be, were also "outside" the church. They were all criticizing the church and the average preacher and all took particular notice of the proverbial "hypocrite" in the church. It dawned upon me then that I was not giving the church a square deal. If we who professed devotion to Christian principles and who frankly recognized the weaknesses of the church held ourselves aloof, while we left the responsibility of guiding the activities of the church to the narrow-minded and piously dogmatic folks who preferred to remain "inside," we were to blame if the church had thereby lost influence and caste.

The Federal Council of Churches has a motto that should appeal strongly to every Christian who would like to see the church become more interested in *Service* than in "Services." It is this: "The business of the church is not to build itself up out of the community, but to build up the community out of its very life." If the churches could all get this viewpoint, there would not be so much envious competition in matters of size of congregation and grandeur of church buildings. Waste and duplication would be avoided, and all true believers would unite in support of the common cause.

As for the strictly denominational and sectarian preachers, I am quite ready to agree that for constructive value to the cause of Christianity and to the service of society, the industrious farmer and the diligent school teacher may have the better of the argument. Those preachers who are so deeply engrossed in their own sectarian programs, and who are so limited in their vision that they content themselves with patting around the parish and perfunctorily ministering to their own flock, may better seek a more legitimate means of livelihood, no matter how willing the "hardened saints" may be to subscribe to the pittance that supports them.

But, to discard the profession of preaching because there are so many misfits, would be just as inconsistent as to apply this same rule to other vocations. The tragedy of it is that there may be a larger percentage of misfits in the pulpit than in secular professions and vocations.

This is an age of specialized endeavor, and real leadership was never in greater demand than now. In no organization is intelligent and earnest leadership more necessary than in the church. Leadership involves more than pulpit oratory, but pulpit oratory may be one of the most important factors in the leader's success. The argument that preaching is no longer necessary because of the abundance of printed literature available fails to take into consideration the powerful influence of personality.

Who does not recognize the greater forcefulness of appeal or argument with the great mass of ordinary folks when given by word of mouth, backed up by an inspiring personality, as compared with the same words on a cold printed page!

A preacher should be essentially a teacher. In fact, if he is not a teacher, he has missed his mark entirely. Now, who would deny the advantage of personal teaching over that of

trying to impart the same lessons out of books exclusively? No matter how many exceptions to the rule, and no matter how potent other methods in certain instances, there is no denying the fact that the personal equation is indispensable as a means of teaching the masses of the people.

We have numerous cases on record where men and women (like Abraham Lincoln, for example) acquired a remarkable education with but very little personal contact with teachers; but the great mass of people would go uneducated or untrained, or perhaps a better term un-learned, if they had to depend upon printed books and literature.

There are millions upon millions of Bibles in print, and it is undoubtedly safe to say that the Bible is actually read more than many other popular books combined. But, a consistent Bible reader is almost invariably a church-goer, and there is nothing he enjoys more than to hear an intelligent discourse by a logical and earnest preacher. I doubt if there are as many as one per cent of the serious Bible-readers who are not in some way identified with the church or with some activity or interest of the church.

As the preacher should be a teacher, so he must also be a salesman, if he is to succeed. His goods are in the abstract more or less intangible. He is selling the very essence of Life Principles. His own sincerity, his own personality, his own enthusiasm and his own persistence will determine the degree of success that will attend his efforts. To be able to "sell" the Gospel to the people who hear him is the crowning achievement of salesmanship. Human nature is stubborn. It is selfish. It is proud and egotistic. It lends itself readily to contempt for anything that is familiar or commonplace. If deprived of religious liberty, most people would die to redeem it, but by reason of its ready availability, most people are indifferent toward it except in the emergency of extremity, and then they call the preacher and that much maligned and generously discounted individual is privileged to minister to the needs of the soul a human possession, which to the individual is incomparable with vast worlds of material wealth or social or political or intellectual attainment of the highest order.

The preacher must learn to sell these goods at the very time when the prospect is least concerned about them, and he surely has a man-sized job before him. He is even more important in this day of printed books and general diversions from serious things than in the apostolic days, when the message was more readily heard because of its novelty.

How many preachers measure up to the required standards? None! That would involve perfection, a condition beyond the possibility of human attainment. But, sad to relate, the average standard is very, very low. Here is the most serious problem of the church today, and the standard is not likely to be raised nor the average attainment increased as long as the church is divided over matters of dogmatic interpretation. No preacher can reach the full measure of his possibilities if he is limited and restrained by ecclesiastical machinery. And no preacher can set forth the full power of the gospel of Christ if he is confined within the limitations of denominational theology or human creeds.

Life is a great school. Religion is one of the courses of study. In a lifetime, with constant effort and application, no individual has ever attained to the point of graduation. The Bible is an inexhaustible storehouse of truth and principles. No preacher has ever more than just started to fathom it. The true teacher is ever a faithful student, and the pulpit and pew together must go to school regularly. The Christian schoolhouse is the church. Out of its life must come the wholesome influence to purify the social atmosphere, to minister to all sorts of human needs and to elevate all human standards.

In this institution, the preacher is the "key-man"—the leader of its human destinies. He is indispensable, but he has a tremendous responsibility; upon his shoulders will ultimately rest the success or failure of the church as at present constituted.

Sioux City, Ia.

JOHN O. KNUTSON.

Is Preaching Fute?

EDITOR THE CHRISTIAN CENTURY:

SIR: When Mr. John Spargo decides that preaching is an anachronism, has no longer a purpose or usefulness, he is judging from the effect that the ordinary preacher has had upon him, an intellectual and cultivated man. But it must be remembered that he belongs to a comparatively small class; the vast majority do not read, or even think much, about religious and ethical subjects. They need somebody to do that thinking for them, they need constant instruction, rebuke, exhortation, inspiration and consolation. And while we admit great, or even effective preachers are few, still the ordinary run of clergymen ought to be able to supply these needs by a short homily at least once a week, and we believe they would do it if they were not driven by the slim attendance at these services to resort to catchy and sensational subjects in the effort to draw large congregations. There are plenty of topics for an intelligent preacher to speak on once a week profitably, especially if he is guided by a liturgy founded on the Christian year which provides a distinct subject for each Sunday.

But apart from this constant need of ordinary preaching, no one acquainted with history can be oblivious to the tremendous power which has been exerted by especially gifted teachers. It was by what was recognized from the first as "the foolishness of preaching" that the civilized world was converted to Christianity. There has always been an order of prophets, who like those of Old Testament times, were the real rulers, guides and saviors of their hearers. The finest specimens of forensic eloquence in the world's literature are to be found in their utterances. Men like the Hebrew prophets, like St. John, St. Paul, St. Chrysostom, the preachers of the Crusades, and later medieval times, Savonarola and the great reformers, Wesley and Whitefield, and the noted preachers of modern times. More lives have been converted and shaped, the destinies of nations and of the world more vitally influenced by these, than by all speakers or writers on political, scientific, social or literary topics.

The need of the world is not for less, but for more and better preaching. If our most cultivated and perfect men would devote their talents to this end of trying to arouse their fellow-men from their moral turpitude, selfishness, worldliness and sin, and persuade them to lead higher and better lives, the good they might do would be incalculable. Men are eager to hear such preachers. Whenever such men appear they are followed always by enormous crowds. And these gifts of preaching could be cultivated if men had the will and devotion to give themselves unselfishly to such work.

But the purpose of churches is not alone for preaching. The reason so many of them are comparatively futile is, because to so large an extent it is looked upon as their only purpose, and because interesting and effective preachers are few. Men naturally neglect church-going when they find it unedifying. The primary purpose of a church is that of a temple for the worship of almighty God, that which witnesses to the existence, the glory, greatness and goodness of God, and the supremacy of spiritual concerns. They are places to which men may resort to perform the most essential and elevating act in which a human being can engage, the seeking to hold communion, and enter into fellowship with, the infinite and all holy One. It is possible indeed to perform this act anywhere and amid all sorts of surroundings, but men can be immensely helped to perform it if there are buildings erected especially for the purpose of such kind and characteristics as properly to set forth their object, and in which can be afforded all the assistances which come from sacraments and symbols, music and art, and the various concomitants which impress men's hearts and stir their emotions. It has been the natural impulse of men of all races and all times, to erect and maintain such temples. They have come as the

answer to a universal demand. If instead of living in a small New England town, as Mr. Spargo says he does, where there are doubtless a dozen little preaching halls, not one worthy of the purpose of a church, he had been brought up within the shadow of some great cathedral or grand parish church, fitly provided with all things necessary for real worship, his views in regard to the artistry of churches might be very different. Instead of turning Gothic churches into museums, as Mr. Spargo says he at one time thought of suggesting, it would be far better to turn our museums into places where men could go to worship, assisted by all that art and study and discovery could suggest.

Can anyone doubt that if a man devoted one hour a week, or even a half hour, surely a very inconsiderable portion of his time, to going to some holy, impressive spot, and intensely striving during that time to engage in the act of holding spiritual communion with God, and to gain the peace and strength to bringing his heart and life in accord with His, that he would be greatly aided in doing so, and find it of inestimable benefit to his whole being? And ought not this mass of men who are so naturally inclined to be indifferent to spiritual things, to have every facility afforded them to teach and lead them to the consideration of what is most essential for their own welfare and for the world?

Mr. Spargo recognizes that the church will endure and continue to exert a beneficent influence for righteousness. "If it has this power, ought not every one not only to give his support," as Mr. Spargo says he does, which we suppose means a little money, but to throw all the strength of his being and the resources he can command, into it, in order to enable it to accomplish its most essential and beneficent task?

Is not this the biggest "man's job" anyone can undertake, that of trying to make the world righteous, to establish the kingdom of God on earth?

G. WOOLSEY HODGE.

Philadelphia.

Concerning Newell Dwight Hillis

EDITOR THE CHRISTIAN CENTURY:

SIR: I am a subscriber to The Christian Century, and approve its general attitude on matters as reflected in its columns. I wish to solicit from you—in the columns of the "Century," if you will—an appraisement of the work and the attitude of Newell Dwight Hillis.

With a great portion of the members of orthodox churches in this part of the country the name of Dr. Hillis has been, and is, one to conjure with. We are used to quotations from his sermons and his other writings, and have been for years, and there never has been an occasion, until now, for a query as to whether the vogue which he has among well-intentioned and progressively minded people, is deserved.

Last Sunday evening the first of a series of Newell Dwight Hillis lectures was put on here at St. Paul's M. E. Church, one of the largest and supposedly one of the most influential churches in the city of Lincoln, and in the state of Nebraska. Lectures are illustrated, and purport, as I understand it, to be verbatim as they come from the pen of Mr. Hillis. One man of decidedly liberal thinking, who attended the lecture last Sunday night, said that the net result of the lecture was to magnify ability as the producer of wealth, and to minimize the part labor plays in the production of wealth; and to show to be false the prevalent notion and the prevalent observation that labor is the producer of wealth.

I did not hear the lecture last Sunday evening, and you will not need to be told that it is not brashly and obviously anti-labor and anti-liberal. My present belief is, frankly, that it is propaganda stuff of the smoothest sort and the label "Hillis" makes it deadly in its possibilities. Illustrating the possibilities, I cite to you the fact that when I suggested to a prominent lawyer here, a longtime member of the particular church in question, whether these lectures were not propaganda, he

immediately replied, "surely that cannot be, or you would not have Hillis' name connected with them."

Among reasons prompting my present belief that these lectures are propaganda in the interest of reaction, is the fact that one of the series of lectures is entitled, according to the newspaper advertisements of the series, "The Sanctity of Property." That title is a dead give-away. Another reason is that shortly after reading the subjects of the lectures last Sunday, I picked up the April 28th number of the New Republic and read Charles Merz' article on "The Line-up in Iowa." That discussion characterized the Greater Iowa Association as the reactionary thing it is, and then proceeds to state in effect that the Greater Iowa Association is promoting these Newell Dwight Hillis lectures and purports to quote extracts from the literature of the Greater Iowa Association relating thereto. I challenge your attention to the whole article in question. All that I had heretofore known about the Greater Iowa Association was that its representative, a Mr. Moss, spoke here in Lincoln a month or two ago, and, according to newspaper reports, denounced the Non-Partisan Leaguers as unpatriotic, and flatly justified the expulsion of the Socialist Assemblymen at Albany. The Hillis lectures are certainly in bad company and under bad auspices, whether Hillis personally is or is not.

I have recently talked with a prominent teacher here in the city who used to hear Hillis preach prior to his going to Brooklyn, and he says that Hillis is essentially aristocratic and the undignity of labor would be a not unnatural conclusion for Hillis to arrive at. I also had the privilege this week of talking with a prominent liberal newspaper man of New York City, connected with a publication which I know you highly esteem, and I put the question squarely to him how Newell Dwight Hillis was regarded by people of liberal mind in the East. The answer was, "as a mere adventurer. He got into a bad business deal a few years ago, and in getting away from that became a super-patriot." Let me add that I have entire confidence in the good intentions of the local minister here, Dr. Gratz, who has brought these lectures into the pulpit. I think he has been grossly imposed upon.

Pardon me for stating that I personally am a Republican in politics, independently minded, am not a Non-Partisan Leaguer,

Contributors to This Issue

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am a lawyer and not a member of any labor union, am teacher of the men's class of our Sunday-school in the First Christian Church, and Rev. H. H. Harmon is my pastor. So far as any conclusions are intimated in the foregoing, they are at this stage tentative. If it be true that people who are followers of Newell Dwight Hillis are thinking that he is headed one way, when he is actually headed another, you will appreciate the capacity for mischief offered by such a situation. If Dr. Hillis is to be taken at one hundred per cent, as we have taken him hitherto, there certainly is some explaining forthcoming. If he is not what we have been thinking him to be, and what the rank and file of the churches still think him to be, you will be rendering a public service to raise the danger signal.

I understand that we have in Nebraska an organization, New Nebraska Federation, which is a companion piece to the Greater Iowa Association. When the pulpits get to preaching on "The Sanctity of Property," I shall join the hobo gang outside the Sanctuary as a condition of personal salvation. I do hope you will give the readers of *The Christian Century* the facts, whatever they may be regarding Newell Dwight Hillis. You need not bother to answer this letter personally, unless you so desire.

T. F. A. WILLIAMS.

BOOKS

NEW FURROWS IN OLD FIELDS. By William Chalmers Cottrell, D. D. The Pastor of the First Presbyterian Church in Chicago has written a stimulating and valuable book in ten chapters dealing with the new phases of the Christian problem resulting from the war and the changed attitude of the world. In a time of great unrest and much perplexity these optimistic and suggestive chapters will bring real help to ministers and laymen. There are a multitude of challenging facts, but there is also constructive interpretation and wise directive thinking. (Doran. \$1.50 net.)

THE RESURRECTION AND THE LIFE BEYOND. By David James Burrell, D. D. This well-known New York minister gives in this readable volume a running, but not technical, commentary upon the Scriptural references to the closing events of Jesus' ministry, and the heavenly life. There is no effort to deal in a critical way with the biblical material, rather the treatment is homiletic and practical. A worth-while book for comfort of spirit in the face of the great facts of life and death. (American Tract Society. \$1.50.)

A HISTORY OF AMERICAN LITERATURE. By Percy H. Boynton, of the University of Chicago. A "trail" through American literature, rather than an encyclopedia of facts concerning it; prepared with a view to make clear the trend of American thought as indicated by the significant works of major writers or groups. From Freneau to Vachel Lindsay. (Ginn. \$2.25.)

ENGLISH POEMS. By Walter C. Bronson. A collection of representative English poems of the Nineteenth century, so excellently edited that this one book affords the student or general reader, in easy access, just the poems he wishes to read from the mountain peak poets of the last century. The collection includes the work of the poets from Wordsworth to Swinburne. (University of Chicago Press. \$1.25.)

THE FALCONER OF GOD. By William Rose Benet. This new writer seems to have caught the spirit of the lamented Southern genius, Sidney Lanier, especially in the title poem of this volume:

I flung my soul to the air like a falcon flying.
I said: "Wait on, wait on, while I ride below!
I shall start a heron soon
In the marsh beneath the moon—
A strange white heron rising with silver on its wings."
(Yale. \$1.25.)

THE BOOK OF COURAGE. By John T. Faris. An inspirational book for people who are doing the world's work under more or less discouraging conditions. Chapters of especial value are "The Courage of Self-Conquest," "The Courage That Faces Obstacles," "Courage for the Sake of Others," and "God the Source of Courage." (Lippincott. \$1.50.)

TALKS TO SUNDAY SCHOOL TEACHERS. By L. A. Weigle. Dr. Weigle is Horace Bushnell Professor of Christian Nurture at Yale University, and the author of "The Pupil and the Teacher," which book the present one supplements. Treating such themes as "The Child as a Discovery," "How Religion Grows," "When Doubts Come," and "The Purposes of Questioning," this volume is fitted to the needs of parents as well as teachers. (Doran. \$1.25.)

HOW TO ADVERTISE A CHURCH. By E. E. Elliott. Definite and usable plans and suggestions for ministers and Sunday-school workers. (Doran. \$1.50.)

THE PORTYGEE. By Joseph C. Lincoln. The homely people of Cape Cod are kept on the literary map of America by the lively pen of the author of "Shavings." Old Captain Zelotes Snow's hard heart is won over by the lovable son of his deceased daughter, who had braved her father's wrath by eloping with a "Portygee," as the hated foreigners who happened to hit Cap Cod were called. Humor is a native quality of Lincoln, as well as true sentiment. (Appleton. \$2.)

THE YOUNG PHYSICIAN. By Francis Brett Young. Mr. Young is a realist and has moreover a wide and deep sympathy with life. He is no cynic. His books are said by many critics to place him in the first rank of English novelists. In this latest work the development of the character of an interesting young man is traced. (Dutton, \$2.50.)

THE BEST COLLEGE SHORT STORIES. Edited by H. T. Schnittkind. Contains twenty-two "best stories" written by college students, with a list also of sixty-four others of distinction. Also includes a symposium by fifty-nine editors of leading magazines, telling young authors some inside secrets of the art of getting the editorial ear. A number of successful authors narrate some of their experiences on their way to successful authorship. (The Stratford Company. \$1.50.)

LIGHT FICTION. With the approach of summer readers will be looking for worth-while fiction. George H. Doran has recently published a number of volumes which anticipate this desire. Three books just out are "Happy House," by Baroness von Hutten, author of "Pam"; "The Tall Villa," by Lucas Malet, a tale of "love and the unseen"; and "The Mystery of the Silver Dagger," by Randall Parrish, which title is sufficiently arresting to indicate the exciting qualities of the tale of adventure which the covers enclose. (Doran.)

BRUCE. By Albert P. Terhune. The author of "Lad" here tells the story of what a collie can be and do. Pictures vividly the beauty of a dog's devotion. (Dutton. \$2.)

"SUNNY BOOKS" FOR CHILDREN. It is a far cry from the old-fashioned chatterbox kind of child's book, with its inartistic illustrations, to these beautiful little gift volumes being put out by P. F. Volland Company. Four of them have just recently come from the press: "Sunny Stories," "Lovely Garden," "Billy Bunny's Fortune," and "Little Babs." The stories are charmingly told and the colored drawings are exquisite. (Volland. Each 60 cents.)

The books reviewed here, and any other book published, may be secured from

THE CHRISTIAN CENTURY PRESS,
1408 S. Wabash Ave., Chicago

THE SUNDAY SCHOOL

God Looks on the Heart*

WE judge by appearances. We take money into account. We may say that we do not—but we do, just the same. When the man with the gold ring and the purple robe comes in, we say, "Sit here at the head of the table," and when the man with no ring and plain homespun comes in—well—we are busy! If other cities are like Pittsburgh, money is the standard by which people are tested. We are noted for this in Pittsburgh—we hope you are more discerning elsewhere. Now a man may have money and be a saint. We have some wonderful rich people—but they are wonderful not because they are rich, but because they have warm hearts and noble spirits. They have something besides money. God looks on the heart, we may only look on the big house, the limousine, the bank accounts.

We judge by appearances. Dress impresses us deeply. We do not even ask if the clothes are paid for—we fall for them. In San Francisco a shoe merchant secured a bargain lot of shoes; he put them on sale at \$5.50 a pair. A bank president bought a pair, but the workingmen insisted upon paying at least \$12. I know of a poor simple-hearted little girl who clerks in a department store who paid \$350 for a fur coat. She used up her mother's only Liberty Bond, she skimped for three months, almost starving herself, and finally borrowed \$150 in order to get this coat. Pathetically she remarked that all the girls who had fur coats had beaux. She wanted a beau—poor little thing! Although we know full-well that we can't tell cooks from their mistresses down town, we still are fooled by clothes. God looks on the heart. How many big hearts beat under plain clothes!

We judge by appearances. Position charms us. We kow-tow before those who hold prominent places. Growing older, we come to know that many supposedly high-and-mighty individuals are very empty. Who does not know ministers drawing fat salaries and occupying prominent pulpits who are not comparable to many pastors in more obscure stations? Wise people learn to discount position decidedly and to watch keenly to see whether the prominent one has the goods. Bluff increases with the square of the height attained! God looks on the heart. God is delighted to find Shaftesbury with his great soul. God is rejoiced to find Lincoln with his noble heart. God is happy to find the reality of Roosevelt. Be not deceived, God is not mocked; money, dress, position do not fool him; He "looketh upon the heart."

Seven sons of Jesse passed by the judge and all were rejected. They were fine-appearing, physically perfect men, but God had a ruddy shepherd boy out on the hills, watching his flocks, playing his lyre, and him he would have for king. For David had a heart. It was a heart of pure gold. It was a lion's heart for bravery, a woman's heart for tenderness. It was a heart that loved God. Enshrined in the throne room of that heart, God had been crowned king long before God crowned David king.

How this narrative cheers us! We may not be wealthy, most of us are not; we may not possess the art of elegant dressing, most of us do not; we may not hold high-and-mighty positions, most of us do not; we are just plain, common folks—the kind that Lincoln said the Lord loves because he made so many of them. We may possess noble hearts. Our loves may be right. Our hates may be right. We may be tender and gracious. In our homes, in our offices, in our social circles, in our church relationships we may possess the art of making people love us, because we first love them. If that be true, God looks with approval upon us.

*Lesson for June 13. "A Shepherd Boy Chosen King." 1 Samuel 16:4-13.

VERSE

The Bleak House

MY heart became a bleak house
When you passed out the door;
That night the latch was fastened
And never lifted more.

The little forms that haunt it
Are timid, unvoiced prayers,
And dreams are in the attic
And dreams are on the stairs.

The wind that whispers to it
Is made of little sighs;
The stars that look upon it
Are wistful, haunting eyes.

Around it is confusion
Of hollyhock and fern;
The single rose that blooms there—
Desire for your return.

EARL V. EASTWOOD.

Comrades

I ASKED from Life a sign
To prove himself divine;
Behold, the while I spoke,
An evening primrose woke,
And through the purple sky
A homing bird went by,
And out a planet shone—
And Life and I walked on
Into the silent night
As two old cronies might.

CHARLES G. BLANDEN.

Home!

THREE was no milky way of stars,
But just a field of green
With daisies by the pasture-bars
All radiant and serene!

There were no angels in the air,
Nor raptured seraphs wise,
But up the noontide's sunny stair
Trooped gorgeous butterflies!

There was no river of pure gold,
But dancing in the breeze
A laughing brook forever rolled
Beneath the arching trees!

There were no shining jasper walls,
Nor azure baldricked dome,
But just a house with friendly halls,
And quiet peace of home!

EDWARD W. MASON.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Southern Presbyterians Consider Union

A new plan for union is being considered by the southern Presbyterians in their General Assembly at Charlotte, N. C. Last year it was proposed that the northern and southern branches of Presbyterianism should maintain their own general assemblies with a higher judiciary to unite them. This report was rejected. This year the committee will report a plan for one General Assembly. The southern Presbyterians will also consider a plan for the merging of their church boards into one society with a common treasury. This is in line with similar proposals already before some other national bodies and with the new plan of the Disciples of Christ which is in actual operation. The relation of the denominations to the Interchurch World Movement will be the subject of much debate as in some of the other national bodies. The benevolences of the denomination have greatly increased during the year and have reached a total of \$1,900,000. The goal for the year was \$2,100,000.

City Church More Evangelistic Than the Rural

The Presbyterians, in analyzing their statistics, have discovered that their city churches are more effective evangelistic agencies than the rural churches. During the years 1913-1918 it required thirteen city church members to make a convert, while in the rural churches it required twenty-four. During 1918-1919 it required fifty-seven rural Presbyterians to make one convert. This problem is exercising the minds of Presbyterian leadership and it is suggested that there must be longer pastorates in the country and a larger amount of cooperation between city and country. The old-time circuit-riding Presbyterian preacher has well nigh disappeared and it is hoped to bring back into the churches the concern for adjacent churches which was once a feature of Presbyterian church life. The land speculations, the rapid removals from one section to another, the broadening of the areas of interest, and the automobile will further accentuate the rural problem of the denominations until rural life is rebuilt upon a basis adapted to modern conditions.

Presbyterians Are Looking for Trouble

The New Era Magazine, of the Presbyterian church, on the eve of the General Assembly in Philadelphia warns the membership of the church to look out for storm signals. It says with regard to this matter, "Already issues are coming up that appear as clouds on the horizon that threaten a breeze and a big blow. An unusual number of such signals which are announced to be unusually ominous in their significance have been hoisted this year. The Interchurch World Movement, the New Era budget,

organic church union, women in the offices of the church from the eldership up through the pulpit to the Moderator's chair in the General Assembly, what portentous signals are these! Look out for a storm and take to cover is a warning that has passed along the line." The Presbyterians are not alone in facing rather stormy national meetings this year. Some other denominations look forward to the same thing.

Roman Catholic Church Increases

The census reports indicate an increase in the membership of the Roman Catholic church in the United States last year of 186,229, according to the official Catholic Directory. There are now 27,650,204 people under the American flag who have been baptized into the Roman Catholic faith. The Roman Catholic church does not have the support of immigration at the present time to maintain itself. The growth is the result of births in the Roman Catholic population. This church reaches large families and may be said to grow by a kind of biological evangelism. There are, however, many signs of the adoption of certain Protestant methods of propaganda in recent years.

New Zealand Seeks British Ministers.

The Presbyterian church in New Zealand is so short of ministers that they have sent Dr. James Gibbs to Scotland on a recruiting mission. He is asking for twenty regular ministers and twenty home missionaries. Dr. Gibbs is an advocate of Presbyterian-Methodist-Congregational union in his home land but finds his own denomination cold on the subject. He says there is but little use negotiating union with the Anglican church as its presuppositions make the matter impossible.

Dr. Orchard Thinks Christians Get Up Too Late

Dr. Orchard, the London preacher, recently declared that religion has always prized the morning hour while sin has placed the premium upon the late hour. He insisted that evangelical churches had back-slidden in holding an eleven o'clock service. The Catholics are wiser, he declared, with their early morning mass. The result of the late hour has been a loss of seriousness in religion.

Theological Students Study a Successful Church

Theological students in Chicago are being brought up by a more practical course of study than were some of their ecclesiastical forbears. They are given many contacts with successful religious work of various sorts and opportunities to hear from pastors and settlement workers about the methods that succeed. Recently the students of the Chicago Theological Seminary and of the

Union Theological College met at Pilgrim Congregational Church, of Oak Park, Ill., and had supper. The pastor, Rev. Ernest Bourner Allen, who is building up his church very rapidly, gave an address on the methods which he had found helpful.

Dr. Morrison Refuses Call to Dr. Kelman's Pulpit

It was supposed that no minister in Scotland would refuse a call to Dr. Kelman's pulpit at Free St. George's Church in Edinburgh, but that has proven not to be the case. Recently Dr. George H. Morrison, of Glasgow, received a call to this most conspicuous pulpit in Scotland and declined it, preferring to remain with the congregation to which he has ministered for nearly a score of years. It is now a matter of conjecture who will next be called to the Edinburgh pulpit.

Congregationalism Considering Union With State Church

The national assembly of Scottish Congregationalism is considering earnestly the proposals for union which have been made by representatives of the Established Church of Scotland (Presbyterian). The question of the creed appears to be the matter of chief moment in the discussions as many of these Congregationalists were once Presbyterians who became dissatisfied with the Westminster confession.

Scotland is Dance Crazy, Too

The Scottish National Christian Endeavor Convention was held recently in the United Free Assembly Hall at Edinburgh. Among other speakers was Rev. James Houston. He declared that Scotland had gone crazy over the dance following the war. The lax habits of church members, he said, was the occasion of bitterness. He spoke of whisky parties being held in Scottish churches.

Famous Britisher to Participate in International Council

The International Council of Congregationalists arranged for Boston the first week in July in celebration of the tercentenary of the sailing of the Pilgrims, will bring to this country a number of the most famous of British Congregationalists. Professor Robert Mackintosh of Lancashire Independent College, Manchester, is one of the guests. Dr. Mackintosh was reared a Presbyterian but could not subscribe to the creed and so became an Independent. Rev. John A. Patten is an army chaplain whose book, "The Decorator of the Cross," arrested attention. He is minister of Jackett St. Congregational church, at Ipswich. Sir R. Murray Hyslop is a Congregational layman who has served as treasurer of most of the Congregational enterprises of Great Britain. While in America he will make a detailed investigation of the

operation of American prohibition laws. Rev. Nelson Britton is the home secretary of the London Missionary Society and is regarded as one of the foremost missionary statesmen of the denominations. Principal A. J. Garvie is the head of the Edinburgh Theological College. He has had a variety of experiences which make him a very versatile man. These Britishers will add much interest to the Boston gathering.

Will Begin to Evangelize Indians

The Disciples of Christ have recently inaugurated a new mission in the Yakima valley in Washington. A group of Indians who have had no gospel ministrations hitherto will now receive it at the hands of the new missionaries. In order to give close personal supervision to the work, the Disciples American Missionary Society has created an advisory committee composed of members of First Christian church of North Yakima, of which Rev. S. G. Buckner is pastor. The local church will aid the work of the missionaries in a number of important ways.

Dr. Kelman Does Not Often Speak Outside His Pulpit

The position of Dr. John Kelman, pastor of Fifth Avenue Presbyterian church of New York, in declining most of the invitations to speak outside his own pulpit is in marked contrast with the habits of most city ministers, though in line with the policy of his predecessor, Dr. Jowett. The first exception to Dr. Kelman's rule since coming to America has been to accept the invitation of a national gathering of Presbyterian laymen who are to meet in Philadelphia May 22. Shortly afterwards he is to depart for China where he is to visit his daughter, who has a missionary appointment there.

Community Prizes

The merchants in Enid, Okla., of various denominations, provide prize money for the local school, Phillips University, a Disciples foundation. This year nearly \$500 was given away. Twice the tallest man in school and shortest woman stood up together to receive first and second prizes at the commencement on May 20. Skill in debate was the favorite kind of talent rewarded by the prizes. The high school department of the college is larger than the liberal arts department and the students of this rank have shown particular interest in the forensic arts.

"Fighting Parson" Is Right Cognomen

A good many ministers over the country are called "the fighting parson," but none has more thoroughly earned the title than Rev. Earl Blackman, a Disciple minister of Chanute, Kans. He was a chaplain in the army and while there distinguished himself in athletics. The doughboy learned to respect this chaplain's right arm, for his reverence knew all about "haymakers" and things like that. Recently Mr. Blackman refereed a boxing match. He never accepts one

of these invitations without securing permission to make a talk on clean athletics before the exhibition. Recently he stopped a match at the end of four rounds on account of a foul and the spectators wanted the bout to continue so that they might have their money's worth. But the referee took the crowd in hand and made a speech on the consequences of permitting unclean standards in athletics. The "fighting parson" has the idea that the boxing match can be redeemed from the evil associations which it now has and made respectable.

Preaching the Gospel in the Tea Houses

Few if any missionaries in China have such command of the language as has Dr. W. E. Macklin, the famous Disciple missionary at Nanking. During his more than twenty years of service, this veteran has learned Chinese proverbs and Chinese modes of expression in a marvelous way. Since his return from his recent furlough in America he has been spending much time in the tea houses where great crowds throng him to hear not only about America but to hear also some Christian interpretations of Chinese texts and the stories from the gospels which arouse great interest in the Chinese mind.

Ministers to Have a Memorial Sunday

The Rock River Conference of the Methodist Episcopal church, including the Chicago area, last year adopted the plan of having a Memorial Sunday for ministers. On that day the virtues of the servants of the altar are extolled and their graves decorated. The plan involves a cooperation with other denominations in a union service where that may be arranged. The Methodists find that many graves of ministers are unmarked and these are often neglected.

to the scandal of religion. It is hoped to make the Memorial Sunday of significance in the work of recruiting a new ministry for the future. If the young men of today see that the community honors the fallen soldiers of the cross they will the more readily take up the tasks that the older men have laid down.

Young Man Pays Off the Parsonage Mortgage

The contagion of heroic giving has filled the Payne Avenue Church of Christ, at North Tonawanda, N. Y., and recently the question of the parsonage mortgage arose. It seemed as though the church had been canvassed to the limit so a young man took it upon himself personally to pay off the mortgage of \$1,450. The budget of the church both for missions and for local expenses is beyond anything in its history.

Y. W. C. A. Builds Needed Equipment in Washington

The coming of a small army of clerks to Washington during the war has brought about a shortage of houses and apartments that is more acute at the nation's capital than anywhere else. Among these clerks are large numbers of young women who find it difficult to find right environment in which to live. The Y. W. C. A. is now erecting a building which will furnish rooms for 350 young women. The building will make the girls feel at home. It provides sewing rooms and other conveniences which will enable employed girls to care for their own needs.

Will Find Out Where Ministers Are Coming From

The Disciples Divinity House of the University of Chicago offers its students only graduate training. There is no grist for this school to grind unless the colleges turn out bachelors of arts whose

Theological Conservatives to Meet

The theological conservatives in various denominations have taken new courage out of the post-bellum conditions. This is manifested in a call to hold at Buffalo in connection with the Northern Baptist Convention a conference on doctrinal matters. This call says, "We believe that there rests upon us as Baptists an immediate and urgent duty to restate, reaffirm and reemphasize the fundamentals of the New Testament faith." The official paper of the denomination is at this time calling on the theological seminaries to reassure their constituencies of their theological soundness. There will undoubtedly be an interesting time at Buffalo, June 21-22, which will make history for the denomination. Rev. George E. Burlingame, of Colorado, comments as follows on the move of the conservatives of the Baptist denomination to hold a conference at Buffalo: "The war cry of Alexander Campbell is again in the air, and a return to the simple faith and practices of apostolic Christianity is demanded by

pastors and churches in this region in increasing number. The fundamentals' conference to be held at Buffalo preceding the convention, to effect 'some organic fellowship of conservatives,' will embrace a goodly delegation from Colorado. A number of our most godly, diligent and fruitful pastors are united in a concerted purpose to secure certain changes of denominational policy, and a restatement and reaffirmation by the convention of 'Baptist fundamentals.' This movement of protest finds its occasion partly in the new program of the Northern Baptist Convention, involved in the General Board of Promotion; in the new form of unified budget which practically prevents actual voluntary distribution of one's offerings; in what is thought to be the disproportionate amount assigned in the budget to education, largely to benefit 'liberal' institutions; and in the avowed mission of the denomination 'to establish a civilization, Christian in spirit and in passion, throughout the world.'

faces are set towards the ministry. The Divinity House has sent Rev. Orvis F. Jordan, of Evanston, Ill., to make a tour of all the Disciples colleges as well as of state universities in the middle west. Mr. Jordan is directed to ascertain from personal investigation the number of ministerial students graduating this year, the number in training in undergraduate courses and the methods employed to recruit men for the ministry. Mr. Jordan in a partial report to his board recently stated that one large school in the denomination loses forty per cent of the men who start into the school with the purpose of entering the ministry and that no Disciples school yet visited has any organized method of securing new ministerial recruits. On the other hand several of the large state universities of the west now have an interdenominational federation of religious workers which recruits the state university students continually for the Christian professions.

Bishop Earns Passage with an Oil Can

Bishop Warne was able to reach the General Conference of the Methodist Episcopal church only under stress of great difficulty. Many Americans on the other side of the water waited for months for transportation, and when the bishop got to Port Said he sent out a wireless seeking transportation. One boat answered that it would take a passenger who would work his way, as seamen are scarce. The answer went back that the bishop would take the job. Dressed in overalls he manipulated an oil can during his trip across the Atlantic. Thus he was able to complete his journey from Mesopotamia to Des Moines. The story of the bishop's experience was one of the diverting incidents of the General Conference.

Unitarians Will Put on Big Drive

Following the efforts of the larger denominations, the Unitarian communion have announced a financial drive to secure a fund of four and a half million dollars. It has been planned to surpass the efforts of their evangelical brethren, for this will be a sum of money which when distributed will be \$64 for every Unitarian member. The voices of dissent which have been raised in evangelical circles are already being heard in the Unitarian camp. The liberal journal, *Unity*, condemns the enterprise roundly and indicts it as a part of a sectarian movement to thrust churches into communities which do not need them.

Dr. Aked Holds Unique Service

Dr. Charles F. Aked recently held a service in First Congregational church of Kansas City, quite different from the conventional church service. It was the evening of Easter Sunday. Every minister knows how difficult it is, not to say impossible, to prepare a really new sermon for this anniversary. Dr. Aked did not try to prepare one but gathered together the great poems on immortal

ity and read these in place of the usual evening sermon. The selections were made from the writings of Charles Mackay, Frances Ridley Havergal, Robert Browning, Whittier, Tennyson, Farrar, Bjornson and T. E. Brown. The effect of the service was greatly to the credit of religion.

Bishop Has Bad Impression of Germany

The reconciliation of the world following the war has not proceeded very far yet. Bishop Cannon, of the Protestant Episcopal Fellowship, has been visiting in Germany and the result of his visit is a quite pessimistic report of the temper of the German people. The bishop says: "I have neither seen nor heard anything before this trip which indicated that Germany had repented of her infamous conduct, and this trip confirmed the belief that there has been no real repentance. Germany is sorry, aye, even to the point of 'weeping and gnashing of teeth,' but not sorry for her sin. No, she is sorry for her failure." Of course no traveler ever sees all of a nation. Undoubtedly the Germany that the bishop saw is there, but there is another Germany which can be found by the man who really looks for it. The reconciliation of the world will proceed more rapidly when this other Germany is allowed to speak.

Scottish Churches Increase Their Offerings

The Scottish churches kept up their giving throughout the war and now at the close of the war religious giving is increasing rapidly. The United Free church shows an astounding gain of over \$600,000 over the giving of last year and the total giving of this denomination is \$5,000,000, of which about one-fifth goes into foreign missions. This money has not been secured by drives but through the operation of the ordinary congregational methods of raising money.

English Baptists Have New Leader

The Baptist Union of England met recently and elected for president, Rev. D. J. Hiley. Mr. Hiley was a chaplain during the war and distinguished himself by his service to the soldiers. It was remarked by all that he had the peculiar gift of interesting young men in religion. He has held two pastorates, at Bristol and at Norwood. He came up as a tinplate worker, though he early decided to go into the Christian ministry.

Roman Catholic Pays a Tribute to Evangelical Religion

It is not often that one finds a Roman Catholic who is able to see any good in Protestantism. Father George Tyrrell was such a Catholic, though of course he was of the Modernist camp, which is now excommunicated from the Roman Catholic fellowship. In a letter written some years ago but recently published, Father Tyrrell says: "When one subtracts the vulgarity and sham there is surely a large residue of real religion

among the Nonconformist masses, e. g., the Methodism portrayed in 'Adam Bede' is a religion fed directly on the Gospels and the Psalms, and shaped, so to say, on the best classical models. It seems largely to secure for the poor what the sacraments do not. I believe with a Kempis that the two tables are needed: the Word and the Altar; but if they are to be divorced, I should let the Altar go first." It is of interest to compare this estimate of the value of Protestant preaching with that recently given in *The Christian Century* by John Sparago, the socialist.

Bishop of London Addresses the W. C. T. U.

The World Convention of the W. C. T. U. has been in session in London and recently the delegates attended St. Paul's Cathedral and were addressed by the Bishop of London. The bishop is the president of the Church Temperance Society. He spoke with regard to the temperance reform in his own land. "We must sorrowfully admit," he said, "that at home we have signally failed to grapple with the evil." The bishop confessed that he was not a prohibitionist and said the English people, being an older nation, would have to reach the same goal by a more difficult method. The bishop admitted that he disagreed with the popular proverb which says, "You cannot make a man sober by act of parliament." He insisted that legislation had much to do with sobriety by removing the temptations to evil living.

Pulpit Exchange Continues

After the hubbub has somewhat subsided in England following the sermon preached by Dr. J. H. Jowett in the Durham Cathedral, there are further plans for interchange of pulpits between Nonconformist and Established Church ministers. It is announced that Dr. Jowett and Dr. Stuart Holden, Vicar of St. Paul's, Portman-square, will exchange pulpits soon. Dr. Holden is editor of *The Christian*. It is probable that the subject of pulpit exchange will agitate the Lambeth Conference which will meet in England soon.

New Kind of Sin Branded

Professor Ross of the University of Wisconsin called attention in a little book which appeared a few years ago to the fact that as society develops new kinds of sin come to light. He could scarcely have meant by that just what a conservative denomination meant the other day. The Old Order Branch of the Brethren Church, commonly known as Dunkards, held a national gathering at Hoovers, near Logansport, Ind. At that meeting there was solemn debate over the spiritual effect of the talking machines and it was voted that henceforth these instruments of the evil one should be taboo in the homes of the denomination. Some of the city members of the church opposed this decision but they were voted down. There was also grave discussion of the question of the auto-

mobile, some of the faithful declaring that the "devil wagon" was no proper vehicle for Christians. As large numbers of the delegates had driven to the meeting in automobiles, this crusade was not able to carry and the automobile is now quite as proper a mode of conveyance as the horse. Some years ago this denomination after solemn debate authorized the use of suspenders for the men.

Presbyterians Will Fight Continental Sunday

The Permanent Committee on Sabbath Observance of the Presbyterian church is much concerned over the threat of new legislation in various states which would establish in America the Continental Sunday. Particularly Sunday baseball, theaters and dance halls are under the disapprobation of the committee. The committee is headed by a layman, Mr. James Vereance, and Dr. H. L. Bowlby is the secretary. It is proposed to have six headquarters for the committee in as many cities and from these centers to direct a campaign against Sunday desecration. The cities chosen are New York, Washington, St. Louis, Chicago, Denver and San Francisco. Dr. Bowlby says: "The interests of evangelism, education, social service, church maintenance, and morals are all involved in this most perplexing of all the problems of our church. As the Sabbath is the basis of all our religious work, it is absolutely necessary that we protect our Christian Sabbath at every hazard, and press on in such a well-considered and aggressive campaign as will put the enemy out of the trespassed territory into which he has so boldly pressed his way."

Dr. Guttery Is Ill

Dr. A. T. Guttery, a leading Methodist minister of England, is not preaching at the present time owing to an affection of the throat. An operation has been successfully performed and the well-known preacher is making rapid progress toward a recovery. He is well known in America on account of his war-time trip through this country in company with Bishop Gore.

Dr. Mott Has Reached London

It is reported that Dr. John R. Mott of the Y. M. C. A. has reached London and is receiving many courtesies at the hands of the English people. He was entertained in London by Sir Henry Proctor and is announced to speak at Oxford University.

American Preachers Announced to Spend Summer in England

The Interchange Commission which arranges pulpit interchange between England and the United States announce that a number of American ministers will summer in England this year. Among these are Rev. Carl A. Glover, of Chicago; Dr. Atkinson, of New York; Dr. William Pierson Merrill, of New York; Rev. C. Thurston Chase; and Rev.

Harry Foster Burns, of the First Parish in Dorchester, Boston. The Interchange Commission will relate these preachers to the English churches and keep them busy cultivating good-will between Great Britain and the United States.

Church Missionary Society Has Surplus

The Church Missionary Society held its annual meeting in London recently and the reports were very heartening. A large deficit of four hundred thousand dollars has been wiped out and the society begins the new year with a surplus. The addresses sounded the victory note and it was asserted that the problem of Christian missions was the problem of civilization itself. The total receipts of the past year reached the unprecedented figure of 668,555 pounds sterling.

Two Sermons a Week Not Too Many

There has been much discussion throughout the Christian world of a reduction of the preaching duties of a minister. It is often asserted that no man can prepare two good sermons a week. Recently Rev. J. Morgan Gibbon of England addressed himself to this problem in these words: "But it is said that two sermons on a Sunday are more than the modern minister can stand. As a rule

a minister has to deal with thirty-seven Sundays in a year. I reach that figure by eliminating a month's holiday and allowing for one pulpit exchange a month. Now in view of the fact that a leader writer on a newspaper is able to turn out four or five articles a week requiring close thought and careful expression and that an ordinary barrister has, in the course of a week, to deliver not only two or three opening speeches, but replies as well, is it to be believed that a minister with five days a week at his disposal, with the inexhaustible field of the Bible on the one hand, and the inexhaustible field of human life on the other, to draw from, is unable to deliver two sermons, say of 25 to 30 minutes' duration, such as shall be an intellectual help and spiritual stimulus to his people? I cannot think it."

Presbyterian Synod of England

The Presbyterian Church in England, which is separately organized from the church in Scotland, recently held its national gathering. It was decided to change the name of this gathering from Synod to General Assembly. The retiring moderator is Rev. Hugh Falconer, B.D., of Carlisle. The incoming moderator is the Rev. Duncan Campbell Macgregor, M.A., of Wimbledon. He was

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educated at Edinburgh University and received his theological training at Free Church college, Glasgow. Speaking on Christian unity, he said: "In Canada and Australia progress towards reunion has actually been made. At home men are more conservative and move more slowly. In the consultations which have culminated in the Oxford Resolutions our representatives have taken an important part, and the church is indebted especially to Professor Carnegie Simpson for the clearness with which he has set forth the Presbyterian view. In such conference our intermediate position, midway between Episcopacy and Congregationalism, requires of us to take a special part. Our polity is a happy uniting of freedom with orderly government which ought to commend itself to the English mind. Newman's brave words about his own movement in 1833, 'We have a work to do in England,' have always seemed to me a fit motto for our own church, with its scriptural constitution, its evangelical creed and its educated ministry."

President Nash Resigns at Pacific School

The resignation of President Nash of the Pacific School of Religion at Berkeley removes one of the leading seminary presidents of the United States. The Pacific School of Religion is no longer a Congregational foundation but is a union school in which students from various denominations are trained. It is adjacent to the state university, where it has access to the facilities of the university. President Nash was brought to his decision by the state of his health. Meanwhile the union school is thoroughly established and will go on with its work.

Boosting Southern Baptist Stock

During the convention of the Southern Baptists in Washington recently they purchased space in the newspaper, a whole page in each issue, to set forth their history and achievements. After reciting the great achievements of Baptist history, some of the going enterprises of their fellowship were catalogued. They recently asked for \$75,000,000 and the subscription ran over \$90,000,000, of which amount \$12,000,000 was paid in during the campaign. The denomination claims to have two of the largest theological seminaries in the world. There are 140 other educational institutions which have a total of twenty thousand students. The property value of these institutions is twenty-five million dollars. The denomination has fifteen hospitals and at El Paso, Texas, it maintains a modern sanatorium for the treatment of tuberculosis. There are sixteen orphans' homes maintained by the Baptists in the south. There were 8,261 registered delegates at this convention and it is asserted many thousands did not register. Dr. J. B. Gambrell was chosen as president for a fourth term. The next sessions of the convention will be held at Chattanooga, Tenn., beginning May 11, 1921. The denomination has created a Committee on Future Program

which corresponds with the Board of Promotion of the Northern Baptist Convention. This committee is composed of L. R. Scarboro, Geo. W. Truett, Geo. W. McDaniel, Allan Fort, M. E. Dodd, O. L. Halley, Len G. Broughton, the secretaries of the convention boards, the state secretaries and the president and secretary of the woman's boards. This committee will open up headquarters in Nashville, Tenn.

Cambridge Clergyman Wants Broader Fellowship

The tide of church unity is running strong in England these days. Recently in a May Day address, Dr. Latimer Jackson urged the University of Cambridge to go forward theologically. The university now confers its divinity degrees upon nonconformists and Dr. Jackson wants the university to use non-conformist ministers frequently in the university pulpits. While sentiments of this kind are bitterly opposed by the irreconcilables of the English church, they represent a current of conviction which is setting in strongly and which may bring great changes in church practice.

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Dean Inge to Speak in Scottish Congregational Church

The interchange of pulpits is spreading to Scotland. The high church tradition will be smashed in that country when Dean Inge, of St Paul's Cathedral, speaks in Trinity Congregational church, of Glasgow. Rev. H. S. McClelland is pastor of this church. This will be the first time a churchman has ever spoken in a Scottish Congregational church. The Dean will also address the literary society of the church on the following evening.



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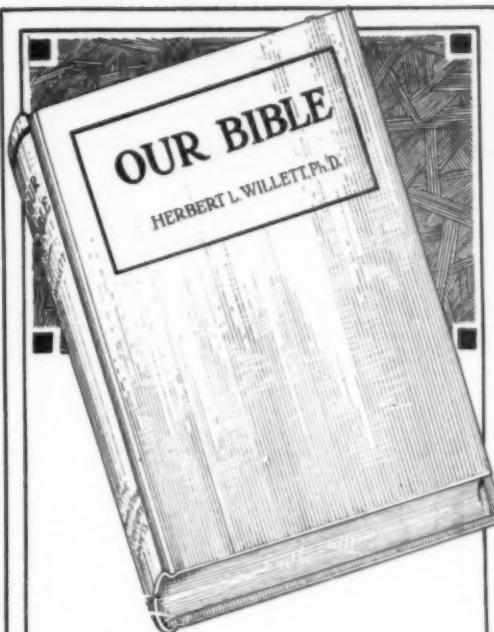
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